

A  
PARAPHRASE  
ON THE  
GOSPELS  
OF  
*St. Mark and St. Luke.*

By SAMUEL CLARKE, M. A.  
Chaplain to the Right Reverend Father  
in God, JOHN, Lord Bishop of *Norwich*.

L O N D O N :

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PARAPHRASE

ON THE

GOSPEL



by SAMUEL CLARKE, M. A.  
Chaplain to the Right Reverend  
in God, John, Lord Bishop of London.

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LONDON

Printed for JAMES KNEALE, at the  
Green in St. Paul's Church-yard.

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OF THE  
Gospel according to St. MARK.

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August 2nd 1864. The above is a true and correct copy of the original as the same is on file in the office of the Secretary of the Board of Commissioners of the District of Columbia.

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And to likewise the Prophet  
 PARAPHRASE  
 ON THE  
 Gospel of St. Mark.

CHAPTER I.

**T**HE beginning  
 of the Gospel of  
 Jesus Christ the  
 Son of God.  
 As it is writ-  
 ten in the pro-  
 phets, Behold, I  
 send my messen-  
 ger before thy  
 face, which shall  
 prepare thy way  
 before thee.

**H**ERE beginneth the Hi-  
 story of the Life and  
 Doctrine of *Jesus Christ*,  
 the Son of God, and Saviour of  
 Mankind.  
 1. Whose Appearance in the  
 Flesh was ushered in by the Preach-  
 ing of *John the Baptist*, as the Pro-  
 phets had in old Time foretold  
 concerning him. For so the Pro-  
 phet *Malachi*. (Mal. 3. 1.) Behold  
 I will send my Messenger, or Fore-  
 runner, and he shall prepare the  
 Way before me.

**B** s. And

3. And so likewise the Prophet *Isaiah*, (*Isa. 40. 3.*) *The Voice of him that crieth in the Wilderness, Prepare ye the Way of the Lord, make straight in the Desert a Highway for our God.*

1 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4. According to these Predictions, when the Time drew near that the Son of God was to be manifested in the Flesh, *John the Baptist* appeared in the Wilderness of *Judaea*, Preaching to all the People the Necessity of Repentance, of forsaking their Sins, and reforming their Lives; and signifying this to them by the sensible and external Sign of Baptizing with Water; that they might hereby be prepared to receive the Gospel, and fitted to be made Partakers of that Salvation, whereof *Jesus* was to be the Author and Publisher.

4 John did baptize in the wilderness, and preached the baptism of repentance, for the remission of sins.

5. And a great Number of People, out of all the Cities and Towns of *Judaea*, and of the Inhabitants of *Jerusalem*, resorted into the Wilderness to *John*, and were baptized by him in the River *Jordan*, confessing publicly the Sinfulness of their past Lives, and declaring their Resolutions of Amendment and Reformation.

5 And he went out unto him, and he baptized him in the river of Jordan, confessing his sins.



# Chap. I.

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6 And John was clothed with camel hair, and with a girdle of a skin about his loins: and he did eat locusts and wild honey.

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the holy Ghost.

6. Now the Course of *John the Baptist's* Life, as became him who was to invite Men to Repentance, was very severe and mortified. He was clothed in the poorest and meanest sort of Garments, and fed only upon such coarse Provision as the barren Wilderness afforded of it self.

7. And he declared to all those that professed their Repentance, and were baptized by him, that he himself was not the *Messias* who was to *save them for their Sins*, but only his Fore-runner to prepare them by Repentance to receive and be capable of *that Salvation*. For the *Messias*, said he, who will shortly appear, is a Person of far greater Dignity and Authority than I, so that I am not worthy to do the very meanest Offices of Service to him. And by how much he is a greater Person; by so much also will his Office and Preaching be more excellent and effectual, and to greater and diviner Purposes than mine.

8. For I, indeed, only baptize you with Water, to signify by this outward Sign the Necessity of Repentance: But he, when he comes, shall pour down upon you his holy Spirit, which by its inward Assistance shall powerfully and efficaciously purifie and sanctifie the Minds of all those, who



by true Repentance prepare themselves to receive his Doctrine and Salvation.

9. ¶ While John was thus Preaching and Baptizing, Jesus himself came out of Galilee from Nazareth; and for a standing Instance of Humility and Readiness to comply with all Things that might any way promote true Piety, he would needs be baptized by John among the rest of the People.

10. But though in Humility he equalled himself to the Meanest of the People, yet by the miraculous Power, and immediate Testimony of God, he was very extraordinarily distinguished from them. For as soon as he was baptized, and come out of the River, the Heavens appeared to open, and the Spirit of God descended, and rested upon him in a visible Form.

11. And there was heard at the same time a Voice out of Heaven, saying, *This is my beloved Son, in whom I am well pleased.*

12. ¶ Presently after this, Jesus by the Impulse and Direction of the Spirit of God, was carried into the Wilderness.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And

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12. And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministered unto him.

14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.

13. And there he continued in a solitary Place, among the wild Beasts, Forty Days and Forty Nights, in Fasting and Prayer: And was tempted by the Devil with many Temptations: But he overcame them all, and the Devil fled from him, and good Angels came and comforted him, and supplied him with Necessaries after his long Fast.

14. ¶ Thus Jesus kept himself retired for the most part, during John Baptist's Preaching: But when John was apprehended and put in Prison by Herod, then Jesus began to travel openly through Galilee, declaring and preaching the Doctrine of the Gospel.

15. And he said: The Time which the Wisdom of God predetermined, which the holy Men of Old hoped for, and which the ancient Prophets expressly foretold, to bring in and establish the Kingdom of the Messiah; is now accomplished: The Ceremonies and Ritual Observances of the Law are shortly to cease; and God is about to make the last Revelation of his Will to Mankind, wherein Righteousness only and Sincerity of Heart shall be required and accepted: Repent ye therefore, and embrace and obey this Doctrine.

16. ¶ Having thus begun to raise in Mens Minds some Expectation of his Doctrine; he proceeded to choose certain Disciples, to be constant Witnesses of his Doctrine and Miracles, and to be sent forth to publish them through the World. Walking therefore on the Shore of the Lake of *Genezareth*, he saw Two Brothers that were Fisher-men, *Peter* and *Andrew*, employed in Business of their Calling.

17. And he said to them; Follow me, and I will set you about a diviner and more noble Employment. From henceforth ye shall catch *Men*; drawing them by the Power and Efficacy of your Doctrine, from the Ignorance and Wickedness of the World, to the Knowledge of God and the Obedience of his Commands.

18. Upon which Invitation, the Two Brothers immediately quitting their Calling, and went with *Jesus*; and became from that Time his constant Disciples and Followers.

19. Then *Jesus* going on a little further, saw Two other Brethren, *James* and *John*, the Sons of *Zebedee*; who likewise were Fisher-men. And they were mending their Nets.

16. Now as he walked by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea; (for they were fishers)

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they forsook their nets, and followed him.

19. And when he had gone a little further thence, he saw James the son of Zebedee and John his brother, who also were in the ship mending their nets.



20 And straightway he called them: and they left their father and mother, and came with him.

21 And they went into Capernaum, and straightway on the sabbath-day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit, and he cried out,

20. And he called them also: And they in like manner as the others had done, leaving without Delay both the Company of their Friends, and the Gain of their Employment, came ashore, and followed Jesus.

21. ¶ Accompanied with these his Disciples, Jesus entered the great and populous City of Capernaum, and taught in their Synagogues on the Sabbath-Days the Doctrine of true Religion and Righteousness.

22. And the People were surprised and astonished at his Doctrine: For his Teaching was not like that of their Doctors, trifling and formal, founded on vain Traditions and groundless Authorities of other Rabbies; but the Things which he spake were great and excellent, and he delivered them with a Voice of Authority and Truth.

23. ¶ Now on a certain Sabbath-day, as he was teaching in their Synagogue, there was present a Man possess'd with a Devil: And this gave Jesus an Occasion of confirming his Doctrine, which before appear'd admirable in itself, by the additional Proof of a great Miracle.

24. For the evil Spirit in the Man, not bearing the Presence and Power of *Jesus*, cried out aloud, saying, O thou *Jesus* of *Nazareth*, art thou come to destroy us, and to take away our Power over Mankind? Surely the Time wherein God has permitted us to be let loose, is not yet ended: I know who you are, the *Messiah*, the Son of God.

25. But *Jesus* choosing rather to prove his Divine Authority by the Evidence of the Spirit of God, and his Power in casting out the Devil, than by suffering that evil and lying Spirit to bear Testimony concerning him, commanded it to be silent, and come out of the Man.

\* *κραυγάζων*  
*Ear.*

26. Then the evil Spirit \* *convulsing* the Man terribly, and giving a great Cry, came out, and the Man was presently healed.

27. And the whole Congregation was filled with great Admiration; and they said one to another, What is the Meaning of this? What Doctrine, and what Teacher is this, that he *speaks with such Authority*, and *acts with such Power*, as that the very Devils themselves submit to his Command!

24. saying, Let us alone, what have we to do with thee, thou *Jesus* of *Nazareth*? art thou come to destroy us? I know thee, who thou art, the holy one of God.

25. And *Jesus* rebuked him, saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27. And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And

28. And immediately his fame was spread abroad throughout all the region round about Galilee.

29. And forthwith, when they were come out of the synagogue, they entred into the house of Simon and Andrew, with James and John.

30. But Simons wives mother lay sick of a fever, and anon they tell him of her.

31. And he came and took her by the hand, and lift her up; and immediately the fever left her, and she ministred unto them.

32. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possess'd with devils.

33. And all the city was gathered together at the door.

28. And the Fame of *Jesus*, of his excellent Doctrine, and of his wonderful Power, quickly spread it self over all the Country.

29. ¶ Now when *Jesus* came out of the Synagogue, *He* and *James*, and *John* \* went into the House of *Peter* and *Andrew*.

30. And as soon as he came in, they told him that *Peter's* Wife's Mother lay there sick of a Fever.

31. Then *Jesus* going into the Room where she lay, took her by the Hand, and raised her up, and she immediately not only recovered from her Fever, but also returned so to her perfect Health and Strength, that she went about the House, and provided Necessaries for them, and served them.

32. And at Sun-set, as soon as the Sabbath was past, that the People thought it lawful to begin any Work, they brought to *Jesus* many diseased, and possess'd Persons.

33. And such a vast Multitude of People gathered together about the House, to see what was done; that almost the whole City seemed to be there.

34. And

\* See Note on Luk. 4.38.



34. And *Jesus* healed all that were brought to him, so that at that one Time he cured many Kinds of Diseases, and cast out many Devils, and suffered not the evil Spirits to declare that they knew him, for he needed not their Testimony, but prov'd his Divine Commission by the more satisfactory Evidence of the Goodness of his Doctrine, and the Greatness of his Works.

35. The next Morning very early, before Day, *Jesus* arose and retired into a desert Place to pray privately.

36. But *Peter* and the rest of his Disciples, missing him, went out after him to seek him.

37. And when they had found him, they told him, that all the People in the Town waited for him, and sought after him.

38. But *Jesus* said, Nay, I must not return to *Capernaum*: I am not sent to preach to one City only, but must go about to others also.

39. And he travelled through all the Towns of *Galilee*, preaching in their Synagogues, and wonderfully confirming his Doctrine by Miracles of healing Diseases, and casting out Devils.

34. And he healed many that were sick of divers Diseases, and cast out many devils, and suffered not the devils to speak, because they knew him.

35. And in the morning rising up a great while before day, he went out and departed into a solitary place, and there prayed.

36. And *Simon* and they that were with him, followed after him.

37. And when they had found him, they said unto him, All men seek for thee.

38. And he said unto them, Let us go into the next towns, that I may preach there also, for therefore am I forth.

39. And he preached in their synagogues throughout all *Galilee*, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean.

42 And as soon as he had spoken, immediately the leprosie departed from him, and he was cleansed.

43 And he straightly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thy self to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them

40. ¶ About this time there came to Jesus a Man that had the Leprosie, and kneeled down before him, and said; Lord, I have heard of your wondrous Works, and do believe that, if you please, you are able to cure me immediately of this offensive Disease.

41. Jesus, moved with Pity at the Man's Complaint and humble Entreaty, and pleased at his Faith, touched him with his Hand, and said; I am willing to do what you desire; Be cleansed from your Disease.

42. Which Words were no sooner spoken, but the Leprosie in an instant utterly disappeared, and the Man was perfectly clean:

43, & 44. Then Jesus, that the People might not at the Report of this Miracle come about him too tumultuously, like raising a Sedition; and also to prevent any Occasion of Calumny from the Priests; sent away the Man with a strict Charge, saying: Do not report this Thing abroad publicly; but go and shew your self to the Priest, that he may try you and pronounce you clean; and then offer according to Custom what the Law appoints upon this Occasion; that the Jews may be convinced, and have no Handle to reproach us.

45. But

But the Man overjoyed at the Greatness and Suddenness of his Cure, could not forbear reporting every where what *Jesus* had done for him; insomuch, that the Admiration of the People was so raised, and they flocked in such Multitudes after *Jesus*, that he could not for a while appear openly in a Town, but retired into solitary Places, and People followed him from all Parts.

2. But he went out, and began to publish a much, and to blaze a-broad the matter, insomuch that *Jesus* could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

## CHAP. II.

1. **A**fter some time *Jesus* returned again to *Capernaum*; and though he entered privately, and went into *Peter's* House, yet the People soon heard of his being there.

2. And there resorted to him a great Multitude, more than the House and Yard could hold; and he preached to them.

3. And while he was preaching, there came a Company bringing a Man that had the Palsie, who was lame and disabled to such a Degree, that he was forced to be carried in his Bed upon Mens Shoulders.

1. **A**nd again he entered into *Capernaum*, after some days, and it was noised that he was in the house.

2. And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door, and he preached the word unto them.

3. And they came unto him, bringing one sick of the palsie, which was born of four.

4. And



4. And when they could not come nigh unto him for press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak blasphemies? who can forgive sins but God only?

8. And immediately, when Jesus perceived in spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9. Whether is it easier to say unto the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk?

4. And when they could not get near enough to bring him to Jesus, by reason of the Crowd: they uncovered the Top of the House, and let down the sick Man in his Bed through the Roof, and set him before Jesus.

5. Jesus, pleased with the Greatness of the sick Man's and his Friends Faith, said to him; Son, your Sins are forgiven you.

6, & 7. Now there were present certain Pharisees and Jewish Doctors in the Room, who hearing Jesus say these Words, thought presently within themselves, what a great Blasphemy is this, that this Man should pretend to assume to himself the Power of God! For, surely, none but God can forgive Sins, and he has never communicated this Power absolutely to any Man.

8. But Jesus knowing their secret Thoughts and Mutterings, prevented them, saying; Why are ye thus offended without Cause, and reason so maliciously within your selves?

9. For is it not as easie a Thing to forgive a Man's Sins, which are the Cause of Diseases; as to heal his Disease by a Word in an instant? And cannot the same Power, which does the one, do the other also?

10. & 11. That ye may see therefore and be convinced by this visible Effect, that I have really Power to forgive Sins even here upon earth, ye shall see the Man thus instantly healed: Then turning himself to the sick Man, he said; Rise, take up your Bed, and carry it Home with you.

12. And with these Words the Man's Strength returned perfectly to him, so that he rose and took up his Bed, and carried it away with him through the Croud: And the People were astonished, saying, that they never saw any thing like this before; and they praised God, for sending among them so great a Prophet.

13. ¶ After this, Jesus retired again out of the City to the Lake's side: And a great many People followed him, and he preached to them there.

14. And as he was going, he passed by the Booth where the Collectors of the Tax sat, among whom was *Matthew* the Son of *Alphæus*. Him Jesus called as he went by; and he rose up without delay, and left his Employment, and followed Jesus.

10 But that ye may know that the Son of man hath power on earth to forgive sins (he saith unto the sick of the palsy)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up his bed, and went forth before them all, in so much that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea-side, and the multitude resorted unto him, and he taught them.

14 And he passed by, and saw Levi the son of Alphæus sitting the receipt of custom, and said unto him, Follow me. And he arose and followed him.

14 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole, have no need of the physician, but they that are sick: I am not come to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

15. And he invited Jesus and his Disciples home with him to Dinner; whither were likewise invited many of Matthew's former Acquaintance, Collectors of the Taxes, and Men of ill Fame: And they all sat down together.

16. Which when some of the Jewish Doctors and Pharisees observed; they upbraided the Disciples, saying: If your Master pretends to be a holy and pious Person, why doth he not observe, what all strict and religious Jews carefully do, to abstain from the impure Company of Publicans, loose Persons, and Men of bad Reputation.

17. But Jesus replied: The principal Design of my Coming into the World, was to convert such Persons as these from a Life of Sin, to Righteousness and Holiness. As therefore ye blame not a Physician for conversing with sick Men, but on the contrary look upon it as his proper Business and Duty: So neither ought ye to find Fault with me for keeping Company with wicked Men, whom I am sent into the World on Purpose to reclaim by my Doctrine and Conversation.

18. ¶ About this time, some of the Disciples of John the Baptist and of the Pharisees, who had been brought up in constant fasting

† See Paragraph. on Luke 5.31.

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ing, and great Austerity of Life, wondring to see *Jesus* and his Disciples live in a freer Manner without that Strictness and Severity, came to *Jesus* and asked him, saying; How comes it to pass, that since you seem to undertake to preach a more excellent and refined Doctrine to the World than hath hitherto been taught by any one, yet you suffer your Disciples to be less strict in keeping Fasts, and less severe in their way of living, than we?

19, & 20. *Jesus* replied: As it would be very absurd for Guests invited to a Wedding, to Fast, so long as the Bride-groom is with them, and the Solemnities of the Marriage-Feast continue; so it would be very unfit for my Disciples to enter into a Course of Life of great Abstinence and Severity, while I am personally present with them: But afterwards, when I am departed from them, they shall have Occasion enough of Fasting and Mourning.

21, & 22. Every thing is to be used in its proper Place and Season. As it is not convenient to piece old Cloth with new, or to put new and strong Wine into old and decay'd Bottles: so it would be very improper for me, when I am instructing my Disci-

19 And *Jesus* said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No Man seweth a piece of new cloth on an old garment: else the new piece shall fill it up, and the rent shall be made worse.

22 And

\*See Note  
on Matt.  
9. 17.

22 And no man putteth new wine into old bottles, lest the new wine do burst the bottles, and the wine be spilled, and the bottles ruined: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn-fields, on the sabbath-day, and his disciples began as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye not read what David did, when he had need and was an hungred, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat of the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?

ples, and sending them into the World to preach the Gospel, to lay upon them heavy injunctions of Fasting and external Severities.

23. ¶ At another Time, as Jesus was walking through the Corn-Fields, his Disciples, being hungry, began to pluck the Ears, and to rub out the Corn and eat it: And it happened to be the Sabbath-Day.

24. Which the Pharisees observing, presently upbraided Jesus, saying: See, how your Disciples break the Sabbath; you who pretend to be a Teacher of great and extraordinary Holiness, why do you not reprove them?

25. Jesus reply'd: God never design'd by any positive and ritual Institutions, such as the strict Jewish Observation of the Sabbath, and the like, to drive Men into extreme Hardships and Necessities. For do you not remember how David in a like Case behav'd himself, when he was hungry and in a great Strait?

26. How \* about the Time of Abiathar's being High Priest he went into the Tabernacle, and himself and all his Company eat of the Shew-Bread, which it was as unlawful for any, except the Priests, to eat, as it is to neglect the strict Observation of the Sabbath: And yet David is no where

\* Under Abimelech, who was Abiathar's Father.

blam'd for thus satisfying a Necessity of Nature, by the Breach of a positive Institution.

27. From this Instance therefore 'tis evident, that ritual and positive Institutions, such as *reserving the Shew-Bread for the Priests only to eat*, and the *strict Jewish Observation of the Sabbath*, and others of the same kind, are not like Duties of moral and eternal Obligation indispensibly to be observ'd in whatsoever Extremity or Necessity a Man may be, but were appointed by God only for the present life of Man, to be subservient in assisting to the more convenient Practise of the great Duties of Religion.

\*See Note  
on Matt.  
12. 8.

28. So that in extraordinary Cases your rigid and strict Observation of the Sabbath may lawfully be relaxed by *any Man*, and therefore surely may be dispensed with by \* *Me*.

## CHAP. III.

1. **N**OW when *Jesus* returned to *Capernaum*, he went again into the Synagogue to teach, according to his Custom, on the Sabbath-Day: And there was present a Man with a withered Hand, having the Flesh wasted away and dried up:

man on his face  
and was dried  
and his face

27. And he said  
unto them, The  
Sabbath was made  
for man, and not  
man for the Sab-  
bath:

And he said  
unto them, That  
ye may know, I  
say unto you, that  
the Son of man  
is Lord of the Sab-  
bath.

28. Therefore the  
Son of man is Lord  
also of the Sab-  
bath.

And he said  
unto them, Have  
ye not read what  
David did, when  
he was hungry, and  
he and his followers  
went into the house  
of God, and did eat  
the bread of the  
table, which was  
not lawful for them  
to do? And he said  
unto them, I say  
unto you, that  
ye may know, I  
say unto you, that  
the Son of man  
is Lord of the Sab-  
bath.

And he said  
unto them, Have  
ye not read what  
David did, when  
he was hungry, and  
he and his followers  
went into the house  
of God, and did eat  
the bread of the  
table, which was  
not lawful for them  
to do? And he said  
unto them, I say  
unto you, that  
ye may know, I  
say unto you, that  
the Son of man  
is Lord of the Sab-  
bath.

And he said  
unto them, Have  
ye not read what  
David did, when  
he was hungry, and  
he and his followers  
went into the house  
of God, and did eat  
the bread of the  
table, which was  
not lawful for them  
to do? And he said  
unto them, I say  
unto you, that  
ye may know, I  
say unto you, that  
the Son of man  
is Lord of the Sab-  
bath.



2. And they watched him, whether he would heal him on the Sabbath-day, that they might accuse him.

3. And he saith unto the man that had the withered hand, Stand forth.

4. And he saith unto them, Is it lawful to do good on the Sabbath-days, or to do evil? to save life, or to kill? but they held their peace.

2. Upon which Occasion the Pharisees again watched Jesus, to see what he would do; thinking they should have another fair Opportunity of accusing him, if he should heal the Man on the Sabbath-Day.

3. But Jesus knowing their Malice and Superstition; and desiring to expose the Unreasonableness of both in the Presence of the whole Congregation, had the same Man come out of his Seat, and stand forth before them all.

4. Then turning himself to the Pharisees, he said: I appeal to your selves, Judge ye; Which is the best Keeping of the Sabbath, and most acceptable to God? to do a good Work, of great Necessary and Charity? Or, to neglect doing it, on Pretence of Resting on the Sabbath? To say, It ought to be forbidden, they were ashamed and afraid, in the Presence of the People; and to say, It ought to be done, was to vindicate Jesus. Not knowing therefore what to answer, they held their Tongues.

5. Then *Jesus* looking about with Anger and Grief in his Face, (angry at their obstinate Malice, and grieved at their incurable Blindness, that they would not receive his gracious Assistance,) bad the lame Man hold out his Hand; and when he held it out, it was presently healed.

6. Upon this the Pharisees went out; and finding they were not any other way able to withstand the Power of *Jesus's* Miracles, and the Authority of his Doctrine, so as to prevent its being embraced by the People; they resolved to form a Conspiracy against his Life; and began to plot, with the Followers of *Herod* which way they might effect this Design.

7. But *Jesus*, aware of their malicious Design, retired with his Disciples from *Capernaum* to the Lake's side; and many *Jews* and *Galileans* followed him.

8. Many of the Inhabitants of *Jerusalem* also, and *Idumeans*, and *Peraans*; and People from the Sea-Coasts towards *Tyre* and *Sidon*, having heard the Fame of his mighty Works, came out after him.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he said unto the man, Stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But *Jesus* withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Ju-

dea.

8 And from *Jerusalem*, and from *Idumea*, and from beyond *Jordan*, and they about *Tyre* and *Sidon*, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude; lest they should throng him.

10 For he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean Spirits, when they saw him, fell down before him, and crying, saying, Thou art the Son of God.

12 And he straitly charged them, that they should not make him known.

9. And so great at last was the Multitude which gathered about him, that he was forced to order a Boat to attend him near the Shore, that he might go into it to avoid the Croud, and preach from thence to the People.

10. For during his stay in that Place he had wrought many Miracles, and particularly healed many Diseases; so that the People crouded and pressed upon him, to bring near all sorts of diseased Persons to touch him.

11. He cast out Devils also out of Men Possessed; who as soon as they saw him, would run and kneel down before him, and confess him to be the *Messiah* the Son of God.

12. But *Jesus* suffered not the evil Spirits to bear Testimony concerning him: And because only his own Works and Doctrine could give the truest Character of his Person and Office; therefore he forbad the *Men* also, whom he had dispossessed and cured, to report publicly that he was the *Messiah*, among the Jews who were already prejudiced with false Notions concerning that Matter.







13. & 14. At another time, Jesus being upon a Hill with his Disciples about him, he chose out Twelve Men, whom he called *Apostles*, to attend him constantly, to be Witnesses of his Doctrine and Miracles, and to assist in Preaching the Gospel both before and after his Death.

15. And he communicated to them a Power of Working the same Miracles for the Confirmation of their Doctrine, as he himself wrought; such as healing the Sick, casting out Devils, and the like.

16. Now the Names of the Twelve were these:

1. Simon, whom Jesus called Peter.

2. James, & Son of *Zebedee*.

3. John, & Son of *Zebedee*.

4. Andrew.

5. Philip.

6. Bartholomew.

7. Matthew.

8. Thomas.

9. Another James, Son of *Alpheus*.

10. Thaddaeus, or Jude.

11. Simon, the Canaanite, or Zelotes.

12. And he chose out Twelve Men, whom he called *Apostles*, to attend him constantly, to be Witnesses of his Doctrine and Miracles, and to assist in Preaching the Gospel both before and after his Death.

13. And he communicated to them a Power of Working the same Miracles for the Confirmation of their Doctrine, as he himself wrought; such as healing the Sick, casting out Devils, and the like.

14. And to have power to heal *Infirmit*ies, and to cast out devils.

15. And Simon, he surnamed Peter.

16. And James, the son of *Zebedee*, and John the brother of James (and he surnamed them *Boanerges*, which is, The sons of thunder).

17. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of *Alpheus*, and Thaddaeus, and Simon the Canaanite,

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of *Alpheus*, and Thaddaeus, and Simon the Canaanite,

\* These Jesus called *בני*, *בני*, *בני* in the Syriac Pronunciation *Boanerges*, Sons of Thunder, that is, principal Ministers of the Gospel.



19 And Judas  
Isariot, which  
betrayed him:  
and they went  
in a house.

20 And the mul-  
titude cometh to-  
gether again, so  
that they could  
not so much as  
enter in.

21 And when  
his friends heard  
of it, they went  
out to lay hold on  
him: for they said,  
He is beside him-  
self.

22 And the scribes  
which came down  
from Jerusalem,  
said, He hath Beel-  
zebub, and by the  
prince of the de-  
vils casteth he out  
devils.

23 And he cal-  
led them unto  
him, and said un-  
to them in para-  
bles, How can Sa-  
tan cast out Sa-  
tan?

old man Judas Isariot, who be-  
trayed him, and they went in  
a house. These Twelve Jesus car-  
ried along with him for his house  
at Capernaum. And as soon as the  
People heard, they went thither,  
they gathered together again, and  
pressed after them so much, as  
hardly to give them time to eat.

24 Which when Jesus's friends  
heard, they said he was turned  
himself, as they said, to make him  
neglect even the necessary re-  
freshment of Nature. And they  
came to endeavour to lay hold on  
him, and his Council stood by, but

Force: you make no doubt, but  
force. But the Pharisees and  
Jewish Doctors who came down  
from Jerusalem to Capernaum,  
reviled him with the highest  
Degree of Malice, saying he  
was possessed and had a Devil.  
And particularly when they saw  
him one Day with Authority cast  
a Devil out of a possessed Person,  
they said he did so by secret Con-  
federacy with the Prince of De-  
vils, and Authority than his.

25 But Jesus, to reprove their  
obstinate and impenitent Malice,  
replied; How can ye think the  
Devil dispossessed of Devils, and  
fights against himself? and yet  
never may be forgiven, who  
forgives this, forgetting the  
Holy Ghost, by ascribing the

See  
Mat. 4. 13.

24, & 25. For as it is impossible that a Kingdom or Family, which is divided into Parties and Factions within itself, can long subsist:

26. Even so if the Devils set against themselves, and dispossess one another, and that in Confirmation of a Doctrine directly opposite to their whole Power and Interest; this is absurdly to suppose them doing that, which must of Necessity destroy their own Kingdom.

27. When you see the House of a strong Man broken up, and his Goods carried away by Force; you make no doubt, but he that thus spoileth the other, is stronger and more powerful than the Person spoiled: Why then is it not as evident to you, that if I cast the Devils out of their Possession with Authority, and in Confirmation of a Doctrine directly contrary to their Interest, this cannot be done by Confederacy or Agreement with them, but only because I have greater Power and Authority than they.

28, & 29. So that what you say of me, can proceed from nothing but the most open and extreme Malice. Wherefore tho' all other Sins and Blasphemies whatsoever may be forgiven unto Men, yet this blaspheming the Holy Ghost, by ascribing the

And if a Kingdom be divided against itself, this Kingdom cannot stand.

And if a house be divided against itself, that house cannot stand.

And if Satan rise up against himself, and be divided, he cannot stand, but hath already ended.

And if Satan rise up against himself, and be divided, he cannot stand, but hath already ended.

No man can enter into a strong mans house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

And by the spirit of the Lord, I have cast out the Devils.

And by the spirit of the Lord, I have cast out the Devils.

And by the spirit of the Lord, I have cast out the Devils.

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

undiscoverable Works of the Spirit of God to the Power of the Devil, being an obstinate and malicious Brethren, the last Means which God thinks fit to make use of for the Conviction and Salvation of Men, excludes them from all the Means of Forgiveness. **Ver. 20.** This severe Sentence *Jesus* passed upon the blaspheming Pharisees, because when they could not deny the Truth of his Miracles, they maliciously represented them to the People as done by the Assistance of the Devil.

VI. CHAP. C.

31 There came then his brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

31. ¶ But to return to the History. As *Jesus* was sitting in the \* House, and teaching the People; his Mother and other Relations, came to ask for him.

32. And because the Crowd was so great that they could not get into the House; therefore those who sat next him, told him that his Mother and his Kinsmen waited at the Door to speak with him.

33. *Jesus* replied, Who is my Mother? And who are my Kinsmen? Do you think that I esteem People by Natural Relation, or by any Temporal Considerations?

\* Ver. 20.

34. And



-ing. And turning about to his Disciples who sat round him, he said unto them, But these see I will not properly any. Kindness and Goodness. I am of the kind: but I will not say so. For they who attentively hear the Word of God, and believe and obey the Doctrine of true Religion, with these are they whom I account my nearest Relations, and shall treat them as such. I do not deny the Truth of his words, they maliciously pervert them.

by the Alliance of the Devil

## CHAP. IV

1. After this, Jesus retired again to the Lake's side, and the People followed him out of the City: And when the Multitude grew so great as to crowd him, that he could not conveniently stand on the Ground and be heard; he went into a Boat, and the People stood before him along the Shore.

2. And he taught them many Things by way of Comparisons or Similitude. Particularly, he represented the Doctrine of the Gospel, and the Effect it has upon Men of various Tempers and Dispositions, by this following Similitude.

1. The Kingdom of Heaven is like unto a certain man who sowed good seed in his field.

31 For whatsoever will do the will of God, the same is my brother, and my sister, and my mother.

And he began again to teach by the sea-side, and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the ship, and the whole multitude was by the sea, on the land.

32 And he taught them many things by parables, and said unto them, his doctrine,

3 Hear

Hearken, Re-  
there went  
a fowls, in  
the fowls of the  
air came and de-  
voured it up.

4 And it came  
pass as he sow-  
ed, some fell by  
the way-side, and  
the fowls of the  
air came and de-  
voured it up.

5 And some fell  
on stony ground,  
where it had not  
much earth, and  
immediately it  
sprang up, because  
it had no depth of  
earth.

6 But when the  
sun was up, it was  
scorched, and be-  
cause it had no  
root, it withered  
away.

3 Hearken, saith he, and at-  
tend to what I say. *And when the  
Sower went out to sow his Seed.*  
Thus Christ, or the Preacher of  
the Gospel, publishes the Do-  
ctrine of true Religion amongst  
Men.

4 *And as he was sowing, some of  
the Seed fell upon the hard barren  
Road, where it never taketh like  
Earth at all; but the Birds picked  
it up and destroyed it.* Thus the  
Gospel is preached to some, who  
never regard it or consider it all;  
but presently forget what they  
have heard; and the slight im-  
pressions it makes upon them,  
very soon wear out.

5, 6. *And some of the Seed fell  
upon Stones covered with thin Earth,  
where it presently grew up indeed,  
but without Root, so that as soon as  
the Sun came to shine, because it  
was scorched away.* Thus the Doctrine  
of true Religion is preached to  
others, who entertain it indeed  
readily, and are pleased with  
it, and in some measure also re-  
solve to obey it; but for want of  
Steadiness and Constancy of Mind,  
they are overcome by Temptations,  
especially by Persecution,  
and fall away from their Obedi-  
ence to the Truth.

7 *Whosoever heareth these sayings of In-  
struction, let him hear  
and remember what I say.*

7. Again, some other of the Seed fell among Woods, which springing up together with the Corn, overgrew it, and destroyed it. Thus some others hear the Doctrine of Christianity, who likewise entertain it indeed, and pretend to obey it; but the Hurry of Business, and the deceitful Cares of Riches, and the Allurements of Pleasures do so take up their Thoughts and divert their Minds, that Religion has little Influence upon their Lives and Conversations, to produce real and substantial Acts of Piety and Charity.

8. Lastly, some of the Seed fell into good Ground, where it grew up and increased, and came to ripeness, and brought forth good Corn, some threescore, some less. Thus the Doctrine of true Religion, when it is preached in the World, meets with some honest and well-disposed Persons, who both hear it willingly, and believe it heartily, and obey it sincerely, and persevere in that Obedience resolutely and constantly; bringing forth the Fruits of Holiness and of all Vertues, according to their several Dispositions, Abilities, and Callings.

9. Whoever is capable and desirous of Instruction, let him hear and consider what I say.

And some of the Seed fell among thorns, which grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.



10 And when  
alone, they  
were about  
with the  
olive, asked of  
the parable.

11 And he said  
unto them, Unto  
you it is given to  
know the myste-  
ry of the kingdom  
of God: but to  
them that are  
without, all these  
things are done  
in parables:

12 That seeing  
they may see, and  
not perceive, and  
hearing they may  
hear, and not un-  
derstand; lest at  
any time they  
should be convert-  
ed, and their sins  
should be forgiven  
them.

10. ¶ This and many other  
Parables spake *Jesus* to the Peo-  
ple; expressing the Similitudes  
only without adding their Inter-  
pretation: And when the People  
were gone, his Apostles and Dis-  
ciples desired him privately to  
explain these Things clearly to  
them.

11. Then said *Jesus*: To you  
indeed, God has vouchsafed to re-  
veal clearly and plainly all the  
great Truths relating to the State  
of the Gospel, and the Kingdom  
of the *Messiah*: But the *multi-  
tude* are not yet capable nor  
worthy of this Privilege. For the  
greatest Part of them have such  
strong Prejudices, that they will  
not understand the plainest Do-  
ctrines, nor be convinced by the  
clearest Truths: Wherefore, I  
speak to them in Parables only,  
that all such may yet continue ig-  
norant, who despise Admonition,  
or are not desirous to be instruct-  
ed, and will not take Pains to  
consider and search out the Truth.

12. \* In whom accordingly is \* *Isa*,  
exactly fulfilled that Prophecy of *Isaiah*,  
(*Isa*. 6. 9.) *This People hear, but  
they indeed, but understand not; they  
and see indeed, but perceive not;*  
so as to be converted and saved.

13. And

13 And now as to the Parable of the Sower: If you understand not the Meaning of so easy a Similitude as this, how will you understand the Meaning of other harder Parables?

14 ¶ Then he told them, how by the Husbandman that went out to sow his Seed, was meant Christ or the Preacher of true Religion; and by the Seed, the Word of God.

15 That by the hard barren Road, where the Seed could not enter the Earth at all; were represented such Persons, as hear the Preaching of the Gospel carelessly, so as not to regard what they hear, nor remember it at all, or at least retain not long the slight Impression it makes upon them.

16, & 17. That by the stony Ground covered with thin Earth, where the Seed quickly grew up, and for want of Root as quickly withered away, were meant those who readily indeed embrace the Doctrine of Christianity, and are pleased with it, and make Resolutions of obeying it; but for want of Courage and Steadfastness of Mind, are overcome by Temptations, and return to their Sin.

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14 ¶ The sower the word

15 And then he told them, how by the Husbandman that went out to sow his Seed, was meant Christ or the Preacher of true Religion; and by the Seed, the Word of God.

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18 And have root in themselves, and so endure but for a time: afterwards when affliction or persecution cometh for the word's sake, immediately they are offended.

18 A

18 And these  
are they which  
are sown among  
thorns: such as  
hear the word,  
and the cares  
of this world, and  
the deceitfulness  
of riches, and the  
lusts of other  
things entering in,  
choke the word,  
and it becometh  
unfruitful.

20 And these  
are they which  
are sown on good  
ground, such as  
hear the word,  
and receive it, and  
bring forth fruit,  
some thirty-fold,  
some sixty, and  
some an hundred.  
broad

18, & 19. Again, that by the  
Parable of the Sower, and Tares,  
where the Seed sown in good  
soil, with the Care, over-ruled in  
choke, it was to be understood  
such Persons, who likewise receive  
the word, and yet do not  
bring forth fruit, because of the  
lusts of this world, and the  
deceitfulness of riches, and the  
lusts of other things, which  
entering in, choke the word, and  
it becometh unfruitful. For as  
the Seed sown in good soil, and  
not choked, bringeth forth  
much fruit, so the Seed sown  
in good Ground, where the Seed  
grows up, and root Root, and  
bringeth forth good Care, were  
represented honest and good  
Men, who hear and believe  
and obey the Gospel, and  
bring forth the Fruit of Righteousness,  
according to their different  
Dispositions, Abilities, and  
Seasons. The Multitude, because  
their Infirmities make them  
incapable to receive them now, yet the  
Time is coming when all these

Note, That *σπείρειν* here and in *Mat. 13.* does not  
signifie sown in the Sense that we say Seed is sown, but in the  
Sense that we say Ground is sown; (Men being here compa-  
red, not to the Seed, but to the Ground;) and this is the  
proper Use of the Greek Word. Wherefore the Words  
of *σπείρειν* is the *γῆν* *ἐν* *ἧ* *ἔσται*, ought not to be ren-  
dered, they that are sown upon good Ground, but they that are  
sown (that is, who receive the Seed,) themselves being good  
Ground. And so also is *σπείρειν* to be rendered in the fore-  
going Verses.



21. Thus **Jesus** explained the Parable at large to his Disciples. And when he had so done, he said: As a Candle ought not to be hid under a Vessel, but to be set in a Candlestick to give Light through the whole House, so ye, whom I have fully instructed in the Doctrine of true Religion, ought now to take Care not to suppress it, but to become as Lights to the World, converting Men by the Excellency and Strength of your Doctrine, and by the conspicuous Example of your good Lives, to the Belief and Practice of this true Religion.

22. For the Things which I now tell you privately, ought to manifest themselves publickly by their Effects in your Life and Doctrine: and though it be necessary at present to conceal some Things from the Multitude, because their Prejudices make them incapable to receive them now, yet the Time is coming when all these Things must be published openly and plainly to all the World.

23. Wherefore observe what I say, and lay it up in your Memories, and consider it, and act accordingly.

24 And

22 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

23 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground,

24. ¶ Jesus added moreover, and said: 'Tis a Thing of the highest Importance, and therefore I repeat it again and inculcate it upon you. Take Heed that the Things I teach you fall not to have their due Effect upon your Minds and Lives, so as my Instructions may not prove in vain. For in Proportion as ye improve and make good Use of your present Advantages and Instructions, so will God afford you greater Grace and Assistances.

25. For every one that with Honesty and Sincerity receives Instruction, and improves the Advantages that God has already given him, to the Promotion of true Religion and the Increase of Virtue; shall have more Instruction, and greater Helps, continually afforded him: But he that neglects to improve the Advantages he already has, and continues impenitent, shall be thought unworthy of greater Assistance, or shall for his Incurable Neglect be even deprived of what he at first had.

26. ¶ But to proceed in the History. After the *Parable of the Sower*, Jesus continued to utter many other *Comparisons* to the People. And he said; The State of the Gospel may yet further be

D

com-

compared to a Husbandman's sowing Seed in his Ground.

27. & 28. For as the Seed, after it is once sown, without any further Knowledge or Care of the Husbandman, grows up and increases Day and Night by secret and imperceptible Degrees, till it comes to its just Bigness and Maturity: So Christ, after he has once taught the Doctrine of true Religion and preach'd it to the World, appears no more himself visibly to assist and promote it, but suffers it to spread and increase by Means secret and undiscerned, till at length it obtains and produces its full Effect.

29. But at Harvest, when the Corn is grown ripe, then the Husbandman comes again, and puts in his Sickle and reaps it: So at the End of the World Christ will again visibly appear, to take to himself and reward those, who have received his Doctrine and brought forth the Fruits of it.

30. ¶ Again, How, said he, shall I describe the State of the Gospel? And by what Comparison shall I represent it to you?

History. After the Parable of the Sower, Jesus continued to instruct many other Centurions to the People. And he said, The State of the Gospel may yet further be

And Christ sleep, and rise night and day, and the Seed shall spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of her self first the blade then the ear, after that the full corn in the ear.

29 For he that sows, will also reap, and he that sows, will also reap.

30 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God or with what comparison shall I compare it?

And he said, The kingdom of God is like unto this, as a man sowed seed into the ground.



31 It is like a grain of mustard-seed, which when it is sown in the earth, is less than all the seeds that be in the earth.

32 But when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them as they were able to hear.

31. It may fitly be compared to a Grain of Mustard-seed. For as a Grain of Mustard-seed, when it is put into the Earth, is one of the *Smallest of Seeds*: So the Doctrine of Christianity, at its first Appearance, seems very little and inconsiderable.

32. But when this Grain of Mustard-seed grows up, it becometh one of the *biggest of Plants*, so as to shoot out into a Tree: So the Doctrine of Christianity will in time spread incredibly, and though it be now despised and lightly esteemed by the Jews, yet hereafter it shall be received and entertained by the Gentiles through all the Nations of the World.

33. Thus Jesus taught the People by way of Similitude or Comparison, † obscurely and by little and little discovering the Truth, as they were capable of bearing it. For if he had declared the whole Truth expressly, and plainly described the Glory and Majesty of his Kingdom, they would all have been offended at it, and none would have believed him: But by these Parables he now gave the sincerest Men amongst them obscure Hints of what in due time they should see clearly brought to pass, and what they should be afterward confirmed in the Belief of, by the Remem-

† Not, as many Interpreters think, in the most easie and intelligible Manner: For that is inconsistent with Ver.

12.

brance of these obscure Representations.

34. Thus *Jesus*, I say, taught the People in Parables; expressing the Similitudes only, without adding their Explication. But when he was alone with his Disciples, he explained every thing to *Them* clearly and fully.

35. ¶ Now when the \* Evening was come, *Jesus* spoke to his Disciples to row over the Lake.

36. Accordingly, as soon as the People was dismissed, they carried him cross the Lake in the same Boat out of which he had been Preaching to the People: And some other Boats also accompanied him.

37. And in their Passage there came upon them a violent Storm, which made the Lake so very rough, that the Waves beat into the Boat, and it was in great Danger of sinking.

34 But without a parable spoke he not unto them; and when they were alone, he expounded all things to his disciples.

35 And the same day when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And

\* Whether of the same, or of some other Day wherein he had likewise been Preaching, is not certain from the Word. For *ἐν τῇ ἡμέρᾳ ἐκείνῃ* may here, (as well as in *Mat. 13.*) signify no more than what *St. Luke* in the parallel Place expresses by *ἐν μιᾷ τῶν ἡμερῶν*, *Luc. 8. 22.*

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that you have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the water obey him?

38. In the mean time *Jesus* lay asleep at the End of the Boat, and his Disciples ran to him in a great Fright, and awaked him, saying: Lord, we are just ready to be drowned: and can you sleep without taking Notice of the Storm, or being at all concerned for our Preservation?

39. Then *Jesus* rose up, and with Authority commanded the Wind to fall, and the Water to be still: and the Words were no sooner out of his Mouth, but the Weather became presently calm, and the Lake grew smooth and quiet.

40. Then turning about to his Disciples, he thus rebuked their Fearfulness and Distrust: How is it, *said he*, that after so much Evidence of my Divine Power, and so many Instances as I have given of my tender Concern for you, ye can yet doubt either of my Power or Care to preserve you?

41. At this Miracle the Disciples themselves were surprized, and the \* Men of the Boat, and \* *Mat. 8.* those in the † other Boats were greatly astonished, saying; How † *Ver. 36.* great is this Man, and how wonderful is his Power, that even the Winds and the Water thus obey him!



## CHAP. V

**W**hen Jesus had thus crossed over the Lake, he landed in the Country of the Gadarenes.

\* One of the Two mention'd Mat. 8. 28.

2. And as soon as he was come out of the Boat, there met him a Man Possessed with an evil Spirit, whose Malice in tormenting the Man, the Providence of God directed and over-ruled to be at this time an Occasion of evidencing Jesus's Power.

3. The Condition of this Man had been most miserable: For the evil Spirit made him run wild in desert Places, and among the Sepulchres of the Dead; and he rag'd with such Fury and Strength, as that no Art or Force could tame him.

4. For Men had often attempted to bind him with Chains and Fetters; but he brake the Iron with ease, and tare in pieces the Chains like Thread, so that nothing was able to hold him.

**A** came over unto the other side of the sea, in to the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs, a Man with an unclean spirit.

3 Who had been dwelling among the tombs, and no man could bind him, no not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him.

5 And

And always  
night and day,  
he was in the  
mountains, and in  
the tombs, crying,  
and cutting him-  
self with stones.

6. But when he  
saw Jesus afar off,  
he ran and wor-  
shipped him.

7. And cried with  
a loud voice, and  
said, What have  
I to do with thee,  
Jesus, thou Son of  
the most high  
God? I adjure  
thee by God, that  
thou torment me  
not.

8. (For he said  
unto him, Come  
out of the man,  
thou unclean spi-  
rit.)

9. And he ask-  
ed him, What is  
thy name? And  
he answered, say-  
ing, My name is  
Legion: for we  
are many.

10. And he be-  
sought him much,  
that he would not  
send them away  
out of the coun-  
try.

11. And he ran up and down  
Night and Day upon the Moun-  
tains and among the Tombs, cry-  
ing horribly, and beating, and  
wounding himself with Stones.

12. This Man, I say, saying, far  
as afar off at his coming out of  
the Boat, ran to him and kneeled  
down and worshipped him; the  
evil Spirit being compelled by  
the Divine Power, to acknow-  
ledge the Majesty and Authority  
of Jesus.

13. And the evil Spirit cried  
out aloud, saying, Wherefore, O  
thou Son of the Supreme God, art  
thou come to torment us before  
the Time appointed by God for  
our final judgment? I beseech  
thee, for God's sake, compel us  
not to return to our Prison.

14. (For Jesus had commanded  
him to come out of the Man.)

15. Then Jesus, to shew how  
great and from how many En-  
emies the Man's Deliverance was  
to be, asked the evil Spirit who  
he was. The Spirit answered,  
my Name is Legion, signifying  
that there was a vast Number  
of them in the Man at once.

16. And they importunately  
desired Jesus, that if he com-  
pelled them to come out of the  
Man, yet they might be per-  
mitted to continue somewhere in  
that Country, and not be forced

to return to their Chalm of Dark-

ness. Now it happened that there was at that Instant a great Herd of Swine feeding about the Neighbouring Mountains.

12. The Devils therefore earnestly intreated *Jesus*, that if they might no longer Possess the Man, yet at least they might be suffered to enter into the Swine.

\* The probable Reasons why he did so, see Note on Mat. 8. 32.

13. This Request *Jesus* easily granted; and the Devils accordingly coming out of the Man, went into the Swine. And the Effect of it was, that the Swine (which were a Herd of about Two Thousand in Number) were presently hurried down a Precipice into the Lake, and were drowned.

14. When the Keepers of the Swine saw this, they fled; and reported in the City and Country what Things they had seen, and what had befallen their Swine. And abundance of People came out to see and be satisfied of the Truth of it.

15. And they came to the Place where *Jesus* was, and saw the Man sober and in his right Wits, whom they all knew to have been Possessed with a Devil, and to have run about naked and mad: And they were convinced of the Truth of the Miracle, and astonished at the Power of *Jesus*.

11. Now there was there a great herd of Swine feeding. 12. And all the devils besought him, saying, Send us into the Swine, that we may enter into them.

13. And forthwith *Jesus* gave them leave. And the unclean spirits went out, and entered into the Swine; and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea.

14. And they that fed the Swine fled, and told in the city, and in the country. And they went out to see what it was that was done.

15. And they come to *Jesus*, and see him that was possessed with the devil, and had the legion sitting and clothed, and in his right mind, and they were afraid.

16. And



16 And they  
how it befell  
him, that was  
possessed with the  
devil, and also con-  
cerning the Swine.

17 And they be-  
gan to pray him  
to depart out of  
their coasts.

18 And when  
he was come into  
the ship, he that  
had been possessed  
with the devil,  
prayed him that  
he might be with  
him.

19 Howbeit, Je-  
sus suffered him  
not, but saith un-  
to him, Go home  
to thy friends, and  
tell them, how  
great things the  
Lord hath done  
for thee, and hath  
had compassion on  
thee.

15. For those that had been  
present from the Beginning, and  
were Eye-witnesses of the whole  
Matter, told them all the parti-  
cular Circumstances how the Man  
was healed, and the Swine de-  
stroyed.

17. They were therefore fully  
convinced, I say, of the Truth  
of the Miracles; but being more  
afraid of the Power of *Jesus* man-  
ifested in the Destruction of the  
Swine, than pleased with his  
Goodness in delivering the Man,  
they intreated him to depart out  
of their Country.

18. *Jesus*, according to their  
Desire, returned into the Boat  
to cross over the Lake again;  
And the Man who had been Pos-  
sessed, seeing his Deliverer de-  
parting, and perhaps fearing that  
he was not secure from a Return  
of his Calamity, desired to go  
along with *Jesus*.

19. But *Jesus*, to shew that he  
could preserve him as well absent  
as present, and knowing that it  
would tend more to the Glory  
of God to leave him in that Coun-  
try as a standing Proof of his  
Power and Authority, would  
not take him with him, but bad  
him go home to his Friends and  
Country-Men, and report what  
a great and miraculous Mercy  
God had vouchsafed unto him.

20. And

20. And accordingly the Man went home, and reported in all the Cities of *Decapolis* what a great Miracle *Jesus* had wrought for him: And all the People of that Country, well knowing the Man's former Condition, and seeing the Certainty of his present Cure, were convinced of the Power of *Jesus* with Astonishment and Admiration.

21. ¶ In the mean time *Jesus* returned in the Boat over the Lake: And when he was landed on the other side, much People of those who had seen him go over at the first and had waited for his return, with many others continually coming out of the Neighbouring Towns, flocked together about him.

22. Among whom was a Person of Note, one *Jairus*, a Ruler of the Synagogue; who, far from the usual Pride of the Pharisees and principal Jews, kneeled down before *Jesus* in the Posture of greatest Humility and Veneration,

23. And entreated him, saying: Lord, I have heard of your many wonderful Works, and am fully convinced of your Power and Goodness; I have a Daughter in my House now lying at the very Point of Death, I beseech you come and touch her, and I am confident she will recover.

20 And he departed, and went to publish in Decapolis, how great things Jesus had done for him: and all men admired.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the Sea.

22 And behold there cometh one of the rulers of the synagogue, *Jairus* by name, and when he saw him, he fell at his feet.

23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hand on her, that she may be healed, and she shall live.

24 And

24 And

24 And Jesus went with him, and much people followed him, and changed him.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

24. Jesus, pleased with the Man's Faith and Humility, went along with him to his House; and the Multitude, eager to see the Event, press'd after them in great Crouds.

25. & 26. Now as they were going, there was in the Throng a Woman who had been Twelve Years troubled with an incurable bloody Flux, and had used all the Remedies which Physicians could prescribe, with great Charge; and without any Success.

27. This Woman, I say, hearing of the Fame of Jesus, had thrust her self into the Croud which followed him; hoping to find Relief, as others in like desperate Cases had done, from his miraculous Power. But being afraid and ashamed to confess her Disease publicly, she came behind him, privately, and touched his Cloaths.

28. Thinking within her self, that surely he who had done so many and great Miracles with only a Word speaking, could not but heal her Disease even with the least Touch of his Cloaths.

29. And her Expectation did not deceive her. For as soon as she touched him, she found evidently such a Change within her self, and such a sudden Restoration of Strength and Vigour of Body,



Body, as satisfied her that her Disease was entirely cured.

30. Thus the Woman thought she had secretly gained a Cure, without being taken Notice of. But *Jesus* knowing by his Divine Power what was done, and that it would be more for the Glory of God, and the Commendation of the Woman's Faith, to discover the Matter than to conceal it; turned himself about to his Disciples, and asked who touched his Cloaths.

31. The Disciples wondring what he meant, to ask who touched him when the People pressed and crouded him on every side, were surprized and knew not what to answer.

32. But *Jesus* continued looking about him, as it were to discover who had touch'd him, and as if he expected that some Body should confess what had been done.

33. Whereupon the Woman, conscious what she had done, and perceiving that she should be discover'd, came in great Fear and kneeled down before *Jesus*, and openly confess'd the whole Truth of the Matter.

30 And *Jesus* immediately seeing in himself, that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole. From that hour be whole, and no more.

35 And *Jesus* went forth thence, and said, My daughter, thy faith hath made thee whole. From that hour be whole, and no more.

36 And *Jesus* went forth thence, and said, My daughter, thy faith hath made thee whole. From that hour be whole, and no more.

37 And *Jesus* went forth thence, and said, My daughter, thy faith hath made thee whole. From that hour be whole, and no more.

34. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35. While he yet spake, there came from the ruler of the Synagogues <sup>one, certain which</sup> said, thy daughter is dead, Why troublest thou the Master any further?

36. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the Synagogue, Be not afraid, only believe.

37. And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38. And he cometh to the house of the ruler of the Synagogue, and seeth the tumult, and them that wept and wailed greatly.

34. Then Jesus spake comfortably to her, saying, Be not afraid; your great Faith has purchased you this Cure. Go home in Peace, and your Disease shall return upon you no more.

35. While Jesus was thus talking with the Woman in the \* Way, there came Messengers <sup>\* Ver. 22, & 24.</sup> from the House, whither Jesus was going, to tell Jesus that his Daughter was dead, and that therefore he need not now give Jesus the Trouble of going down to the House.

36. Jesus, hearing this Account, and seeing the young Woman's Father begin to despair, had him not be terrified at this News, but believe heartily that God was even yet able to restore his Daughter, and he should quickly see the Reward of his Faith.

37. Then putting back all the Multitude, and even his Disciples themselves, excepting only Peter, James and John; he went attended by these Three into the House with Jesus.

38. Where, as soon as he entered, he found a great Rout of Relations and Mourners, weeping and making Lamentation for the untimely Death of the young Woman.

39. But

39. But *Jesus*, knowing that this her Death was permitted only that he might have Occasion of shewing forth the Power of God, bad them forbear their excessive and unseasonable Mourning: For the young Woman, saith he, is not dead, but asleep.

40. At this they all laughed, and derided him; being well assured that she was really dead. But *Jesus*, having ordered them to be all put out, went into the Room where the young Woman lay, with only her Father and Mother and the Three fore-mentioned Disciples.

41. And he took hold of her Hand; and with a Voice of Power and Authority, bad her rise up.

42. Upon this she immediately not only returned to Life, but recovering also her Health and Strength, rose up and walked; for she was about Twelve Years old. And her Parents were amazed to the last Degree, at the Greatness and Strangeness of the Miracle.

39. And when he was come in, he said unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepest.

40. And they laughed him to scorn: but when he had put them all out, he took the father and the mother of the damsel, and them that were with him, and entered in where the damsel was lying.

41. And he took the damsel by the hand, and said unto her, Talitha cumi, which is being interpreted, Damsel (I say unto thee) arise.

42. And straightway the damsel arose, and walked for she was of the age of twelve years; and they were astonished with great astonishment.



And he charged them finally, that no man should know it: and commanded that nothing should be given her to eat.

Then Jesus ordered that somewhat should be given her to eat: and bad her Parents not report abroad what he had done among themselves: He preaches indeed admirably, and he does wonderful Things; but we all know that his Father was a poor

CHAP. VI.

And he went out from thence, and came into his own country, and his disciples followed him.

And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

After these Things Jesus returned to Nazareth, the Place of his Education, to converse a while amongst his Friends and Relations: and his Disciples went with him.

And there on the Sabbath day, he went, as usual, into their Place of publick Worship, and expounded to them the Writings of the Prophets, and taught them plainly the Doctrine of true Religion: and they that heard him were greatly amazed at the Wisdom and Excellency of his Instructions, at the Gravity and Authority with which he delivered them, and at the Power by which he wrought such Miracles to confirm the Truth of what he taught.

But

3. But, notwithstanding all this, the Meanness of his Family and Education prejudiced them against him; so that they said amongst themselves; He preaches indeed admirably, and he does wonderful Things; but we all know that his Father was a poor Tradesman, and his Mother and Kinsmen all mean Persons, and some of his nearest Relations live even yet in the Town with us; He cannot therefore be such an extraordinary Person, as he seems to be. And they were asham'd to follow him.

4. Then Jesus said; A Prophet, or Preacher of true Religion, is no where likely to be so little esteemed, as in his own Country, among his own Kinsmen and Acquaintance, who know his Birth and Original, and are apt to judge of him, not by his real Excellencies and true Worth, but by outward and wordly Considerations; by the Quality of his Family, and by the Circumstances of his Relations.

5. And for this Reason Jesus in his infinite Wisdom did not think fit to do so many Miracles at Nazareth, as he had done in other Places; for the Unbelief of the People who knew him there, was such, that his working more Miracles, which they would cer-

tainly do, was not the Carpenter's Son of Mary, the brother of James and Joseph, and of Juda, and Simon, and are not his sisters here with us? And they were offended at him.

6. But Jesus said unto them. A prophet is not without honour, but in his own country, and among his kin, and in his own house.

7. And he could there do no mighty works, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching,

7 And he called unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits.

8 And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no money in their purse: 9 But be shod with sandals: and put on two coats.

tainly have rejected, would only have readred, *how* more unexcusable, and exposed *himself* to greater Envy and Hatred. He therefore only healed a few sick People; that had Faith to be healed, and so departed.

6. And he wondered greatly at the Perverseness of their Judgment, in rejecting him upon such an unreasonable Prejudice as the Meanness of his Parentage: However, when he went away, he preached in all the little Towns thereabouts, as he went through.

7. ¶ About this time, *Jesus* took aside his Twelve Apostles, and having given them Instructions what they should Preach, and a Power of Working even the greatest Miracles to confirm their Doctrine; he sent them out by two and two, to preach in the Cities of Judaea.

8, & 9. And in their Instructions he commanded them, not to make any Provision for their Journey, either of Bread, Money, or Cloaths; but to go just as they were; each Man with only the same \* Staff, Shoes, and Cloaths, \*See Note which he then had; and to depend upon the Providence of God, 10. 10. in whose Service they were employed, to raise them up Friends, and to provide for their Sustainance and Defence in the Way.

E 10. He



10. He added moreover, and said: When you first enter a Town or City, go into any Family that is willing to entertain you, and well-disposed to hear your Doctrine; and when you are once received into a House, continue in the same, and settle therein a lasting Friendship, without removing from one Lodging to another, till you depart out of that Town.

11. And if any Place be so obstinate and wicked, that you can meet with no Entertainment there, nor find any Persons who will attend to your Preaching and receive your Doctrine; depart from thence; and as you go away, shake off the very Dust from your Feet, as a Protestation against their Impenitence, and that you will have nothing more to do with them, but leave them to the righteous Judgment of God. Assuredly I tell you, the Destruction that God will bring upon the Inhabitants of that Place in the Day of his Vengeance, shall be more terrible than was the Overthrow of *Sodom*; because they reject clearer Declarations of the Will of God, and greater Means of Conviction, and Offers of greater and more lasting Happiness.

10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for testimony against them. Verily I say unto you, It shall be more tolerable for *Sodom* and *Gomorrah* in the day of Judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And King Herod heard of him, (for his name was spread abroad) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

12 With these instructions the Apostles went out to preach, and the sum of what they taught and exhorted every where, was that Men should forsake their Sins and reform their Lives.

13 And they proved their Divine Commission by undeniable Miracles; by casting out Devils, and healing all sorts of Diseases.

14 By this Means the Fame of Jesus grew every Day greater and greater; so that at last the Report of the mighty Works, done by him and his Disciples, came to the Ears of King Herod: Who, conscious of his having slain John the Baptist, whom he believed to be a Prophet, presently suspected that this good Man, whom he had unjustly beheaded, was by the Power of God restored to Life, and therefore manifested himself in this extraordinary Manner.

15 And indeed, various were Peoples Conjectures concerning Jesus; some thinking that he was Elias, whom Malachi had foretold should appear; others fancying that he was one of the old Prophets, raised again from the Dead; and others, that he was a new Prophet, in Power and Dignity like to those of old.

But

16. But *Herod*, and *his* field, whose Conscience terrified him for the unjust Murder of *John the Baptist*, concluded that it must needs be *John* risen from the Dead, and appearing again.

17. & 18. For *Herod* had imprisoned *John*, and beheaded him in the Prison. And the Occasion of his doing that Cruelty, was this: *Herod* having married *Herodias*, one that had before been his own Brother's Wife, was told by *John*, with great Plainness and Freedom, that the Thing was absolutely unlawful.

19. Hereupon *Herodias* bore a constant Grudge against *John*, and persuaded *Herod* to lay him in Prison, but could not yet prevail upon him to put him to Death.

20. For *Herod*, though he could willingly enough have put *John* to Death, yet he was afraid to do it, because of the great Esteem and Authority which *John's* extraordinary Holiness had gained among the People: And besides, the Experience which he himself had of *John's* being a just and good Man, had forced him to have some kind of Respect and Veneration for him; so that he would often, when he was in good Humour, take Delight to hear him Discourse; and would frequently yield to do many Things according to his Advice and Direction.

21. But when *Herod* heard thereof, he said, It is *John*, whom I beheaded, he is risen from the dead.

22. For *Herod* himself had sent forth, and laid hold upon *John*, and bound him in Prison for *Herodias* sake, his brother *Philip's* wife, for he had married her.

23. For *John* had said unto *Herod*, It is not lawful for thee to have thy brother's wife.

24. Therefore *Herodias* had a quarrel against him, and would have killed him, but she could not.

25. For *Herod* feared *John*, knowing that he was a just man, and a holy, and observed him, and when he heard him, he did many things gladly, and heard him gladly.



And when a convenient day was come, that Herod on his Birth-day made a Supper to his Lords, high Captains, and chief Estates of Galilee.

And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the King said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my Kingdom. And she went forth, and said unto her mother, What shall I ask? and she said, The head of John the Baptist.

And she came in straightway with haste unto the King, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

And he found the following Opportunity to prevail upon the King to put John to Death. Herodias had made a great Feast upon his Birth-day, at which all his Nobles, and the Officers of his Army, and the principal Men in his Kingdom were present; the Daughter of the said Herodias came and danced before them, and pleased the King and all his Guests to excess, so that he promised to grant her whatever she would desire.

And to give her the more Assurance to ask what she would, he confirmed his Promise with a rash Oath, that he would certainly grant her whatever she desired, though it should cost him half his Dominions.

Upon this, the young Woman went out to advise with her Mother, what she should ask of the King; and returning again in great haste, she desired that he would present her with the Head of John the Baptist immediately.

And when they were all met, they gave him each one a particular Account what they had done in their Journey, and of the great Success of their Preaching and Miracles.

26. At this Request the King was surprized, and very sorry: Yet having sworn to publicly and solemnly in the Presence of all his Nobles to grant her Request, he was ashamed to confess his Rashness, and to go back from his solemn Oath and Promise.

27, & 28. He sent therefore presently a Soldier of his Guard to the Prison, who beheaded John, and brought his Head in a Dish: and the King presented it to the young Woman, and the young Woman carried it to her Mother Herodias. And thus that cruel Woman accomplished her Design against the holy Man, in revenge for his opposing her unlawful Marriage.

29. But when the Disciples of John heard of this his Death, they came and gat leave to fetch his Body out of the Prison, and bury it.

30. ¶ To return then to the History. The Apostles having finished the Work, upon which Jesus had \* sent them out, came back again to Jesus; and when they were all met, they gave him each one a particular Account what they had done in their Journey, and of the great Success of their Preaching and Miracles.

\* Ver. 7.

26 And the king was exceeding sorry, yet for his oaths sake, and for their sakes which sat with him, he would not retract her request.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And

31 And

discourse, and would frequently discourse many things according to his Advice and Direction.

31 And he said unto them, Come ye your selves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him

34 And Jesus, when he came out, saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd: and he began to teach them many things.

31: After which, because the People began to gather to them again so fast, as hardly to allow them Time so much as to eat their Meat; Jesus spake to them to retire alone with him into some private Place, where they might rest for some time and refresh themselves.

32: Accordingly they took Boat as privately as they could, and went and landed in a desert Place over-against Bethsaida.

33: But the People, who saw them departing, and watched which way they directed their Course, went about by Land to meet Jesus at his coming ashore; and many others also out of the Neighbouring Towns on that side the Lake, having discovered where he was, came and met them.

34: When therefore Jesus came out of the Boat, he found a great Multitude of People waiting for him; and he pitied them, because they seemed willing to receive Instruction, but wanted honest and sincere Teachers; and he taught them many Things concerning the Kingdom of God, and the Nature of true Religion.

Now the Ground as about Tables  
do not figure Ranks, but Companies sitting round



35. Now when he had spent much Time in instructing the People, and healing their Sick; his Disciples began to put him in mind, that the Night drew on, and that the Place where they were, was desert.

36. And they said; There is nothing here for the People to eat; It is time to dismiss them, before it be dark; that they may go into the Neighbouring Towns, and provide for themselves.

37. Jesus said; Nay, but do you give them some Refreshment here. The Disciples answered; How can we make Provision for such a vast Number of People? All the Money we have is not sufficient to buy Bread enough, to give every one of them a little.

38. Jesus said; Go see what you have here ready. They went, and brought him word, that they had only Five Loaves of Bread, and Two little Fishes amongst them all.

39. Then Jesus bad his Disciples order the People to divide themselves into \* Companies, and to sit down on the grassy Places on the Ground.

35. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat.

37. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat.

38. He saith unto them, How many loaves have ye? go and see, and when they knew they say, Five, and two fishes.

39. And he commanded them to make all sit down by companies upon the green grass.

40. And

\* Συμπόσια & πρασιαί here, and κλισίαι, Luc. 9. 14. do not signifie Ranks, but Companies sitting round on the Ground, as about Tables.

40 And they sat down in ranks by hundreds and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

40. Accordingly they sat down upon the Grass in several Companies, by Fifties and Hundreds in a Company.

41. And when they were ready, Jesus took the Five Loaves and the Two Fishes; and having given Thanks, according to his constant Custom, he brake the Bread, and delivered it with the Fishes to his Disciples to be distributed among the People.

42. And the Disciples, according to his Directions, distributed them among the People; and every one of the Company had as much as he could eat, and to spare.

43. So that when they had all done, the Disciples took up as many broken-Pieces of Bread and Scraps of Fish, as would fill Twelve Baskets.

44. Yet the Number of People, who had been thus fed, I was not less than Five Thousand Men, besides Women and Children.

45. ¶ Now as soon as this was done, Jesus had his Disciples take Boat, and cross over the Lake towards Bethsaida, leaving him behind alone; to dismiss the People. who he was, and had the people be frightened; and when they knew his Voice, they were satisfied.

46. And

46. And when he had dismissed the People, he retired by himself to the Top of a Hill, to pray secretly, according to his Custom.

47. During which Time his Disciples were gotten into the Midst of the Lake, where Night and contrary Winds came upon them at once.

48. Then Jesus coming down to the Shore, saw them in great Distress, tossed with the Waves, and labouring to row against the Wind: And having suffered them, for a Trial of their Faith and Patience, to continue in that Danger a great part of the Night, he went to them towards Morning, walking upon the Water, and made as if he would have gone past them.

49, & 50. Now as soon as they espied him, (for though there was not Light enough to discern who he was, yet they all plainly saw one walking upon the Water;) they were frighted, thinking they had seen an Apparition, and shrieked out. But he presently came up to them, and spake comfortably to them, telling them who he was, and bad them not be frighted; and when they knew his Voice, they were satisfied.

46 And when he had sent them away, he departed to a Mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing: (for the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a Spirit, and cried out.

50 (For they saw him, and were troubled) And immediately he talked with them, and said unto them, be of good cheer, it is I, be not afraid.



41 And he went  
unto them in-  
to the ship, and  
the wind ceased:  
and they were  
amazed in  
themselves be-  
cause of measure, and  
wondered.  
42 For they con-  
sidered not the mi-  
racle of the loaves,  
for their heart  
was hardened.

43 And when  
they had passed  
over, they came  
into the land of  
Genesaret, and  
drew to the shore.

44 And when  
they were come  
out of the ship,  
straightway they  
knew him,

45 And ran  
thru that whole  
region round  
about, and began  
to carry about in  
beds those that  
were sick, where  
they heard he was.

51. And he went into the Boat  
to them; and the Storm imme-  
diately ceased. At which they  
were no less surprized with Won-  
der and Admiration, than they  
were before with Fear at his ap-  
pearing upon the Water.

52. For though they had seen  
him work so many Miracles al-  
ready, and were even then but  
just come from seeing Five Thou-  
sand Men fed with Five Loaves of  
Bread, which was a more won-  
derful Miracle than either walk-  
ing upon the Water or appeasing  
the Storm; yet so dull and slow  
were they of Understanding, that  
they had not yet framed any just  
Apprehension of his Divine Pow-  
er and Goodness.

53. Now when they were come  
to the other side of the Lake,  
they landed in the Country of Ge-  
nesaret.

54. And as soon as they came  
out of the Boat, the People of  
those Parts presently discovered  
who Jesus was.

55. And they brought to him  
from all that side of the Country  
sick Persons lying upon Beds, car-  
rying them after him whitherso-  
ever he went.

56. So

So that into whatever City or Village or Country-Town he at any time entred, presently they laid sick People at his Feet in the Streets, beseeching him that he would but suffer them so much as to touch his Cloaths; and all that touched him, were perfectly healed.

him work to many Miracles (and were even then but just come from seeing five Leues of Land Men ted with five Leaves of Bread, which was a more wonderful Miracle than either walk-

ing or appearing in the Street to call and how were they of Understanding, that

## CHAP. VII.

While Jesus continued in this Country of Galilee, some of the Pharisees and other Jewish Doctors, who had travelled thither from Jerusalem, came to Jesus to observe his Doctrine and Actions, and to watch for Matter of Accusation against him.

And it was not long before they found an Opportunity of expressing their Malice: For observing Jesus's Disciples to sit down to Meat sometimes, without having washed their Hands immediately before; (for which Omision the superstitious Pharisees accounted them polluted and unholly;) they presently began to ac-

And whithersoever he entred into villages, cities or countries, they laid the sick in the Streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

1 Then came together unto him the Pharisees, and certain of the scribes which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, unwashed) hands, they found fault with him.

3 For the Pharisees, and all the Jews, except they wash their hands, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables.

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

cuse them as prophane, irreligious, and ill-instructed Persons. H-13. For the Pharisees, and other Jews also, held in strictly as a Law delivered down to them by Tradition from their Predecessors or Rabbies, and Heads of Sects, that in many Cases they ought not to eat, without washing their Hands immediately before.

4. For Example: If they had been at any publick Assembly, where they conversed with mix'd Company; as at the Market, or at any Court of Judicature, they would never eat without first washing their Hands. And many other such Things, not commanded in Scripture, but delivered by Tradition from their Rabbies, they thought themselves obliged to observe; and superstitiously laid even the greatest Stress upon them, such as vain and unnecessary Washings of Pots, and Cups, and brazen Vessels, and Beds on which they sat at Meat, &c.)

5. Upon this Occasion therefore the Pharisees and Jewish Teachers began to accuse Jesus and his Disciples, of Prophane-ness; saying to Jesus, Wherefore do you, who pretend to be a Teacher of Righteousness, suffer your Disciples to transgress the Laws which our Elders have established, sitting down to Meat



Mess without first washing their Hands?

6. Jesus answered: The Character which *Isaiah* gave of your Fore-fathers, is most exactly true of you; (*Isai.* 29. 13.) This hypocritical People make great Pretences and outward Shows of Piety and Devotion, of Purity and Holiness; but they are utterly void of that Sincerity and Uprightness of Heart, which only is acceptable to God.

7. Vain therefore and unacceptable in the Sight of God are all their Pretences to Religion; since in their Practice they prefer the superstitious Doctrines of Men, before the eternal Laws and express Commandments of God; Teaching others also, and imposing it upon them, to do the Same.

8. Most exactly, I say, does this Character fit you. For thus ye, neglecting the great Commands of God, Justice, Charity, and Truth; lay the great Stress of your Religion, upon such vain Traditions and Impositions of Men, as Washing of Hands, and of Pots and Cups, and the like.

9. Nay, and ye not only prefer these Impositions of Men, before the Commandments of God, to the great Neglect and Omission of your Duty; But ye even directly transgress, and act plainly in Contradiction to the Commandments

8 He answered and said unto them, Well hath *Isaiah* prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit, ye vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, For well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death.

11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me: he shall be free.

12 And ye suffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

of God, when some Tradition happens to be contrary thereto.

10. For Instance: It is an express Command of God by *Moses*, that every Man should Honour his Father and Mother, *Exod. 20. 12*. And of such Importance and Necessity is this Duty, that whoever transgresses it, is positively condemned to die by the Law of God, *Exod. 21. 17*.

11. Yet ye on the contrary Teach, that if a Man gives that Money to the Treasury, to be employed in the Service of the Temple, with which he ought to have relieved the Necessities of his Parents; that then he sins not, though he suffers his Parents to want.

12. And thus ye hinder Men from relieving the Wants of their Parents; which yet is evidently a principal and especial Part of that Honour, which Men are expressly required to pay unto them by the Law of God.

13. By this Invention therefore, and many other such vain and unjust Traditions, ye presumptuously disobey the express Commandments of God, under specious and hypocritical Pretences of Religion.

14. Then

14. Then *Jesus*, turning himself from the Scribes and Pharisees, called to the common People to draw nigh and hear, saying: Hearken all of you, and learn to understand the true Differences of Things.

15. Cleanness and Uncleanness in the Sight of God, are not outward Accidents of the *Body*, but inward Dispositions of the *Heart* and *Mind*. Whatever therefore is without a Man, or enters only into his *Body*, without affecting his *Mind*; as the Things which he touches, or eats or drinks; cannot make him \*unclean before God; But the Things which make a Man impure in the Judgment of God, are only those which proceed from within him, from the Heart and Mind; as evil Thoughts, Designs, and Actions.

16. Whosoever is capable and desirous of Instruction, let him observe what I say.

17. Then *Jesus*, leaving the Multitude, retired into a House; and when he was alone, his Disciples desired him to explain to them yet more fully the true Notion of Cleanness and Uncleanness.

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

15 There is nothing from without a man that entering into him can defile him; but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And

\* That is, no kind of Meat or Drink makes a Man a Sinner, tho' the Quantity may through Intemperance, which is a Vice of the Mind.



18 And he saith  
unto them, Are  
ye without un-  
derstanding also?  
Do ye not per-  
ceive, that what-  
soever thing from  
without entred  
into the man, it  
cannot defile him,

19 Because it en-  
tred not into his  
heart, but into the  
belly, and goeth  
out into the  
draught, purging  
all meats?

20 And he said,  
That which com-  
eth out of the  
man, that defileth  
the man.

21 For from with-  
out of the heart  
of men, proceed  
evil thoughts, a-  
dulteries, fornica-  
tions, murders,  
22 Thefts, co-  
vetousness, wick-  
edness, deceit, las-  
civiousness, an evil  
eye, blasphemy,  
pride, foolishness.

18. *ye* wondering at their Dull-  
ness in not presently apprehend-  
ing to plain a Matter, What,  
saith he, are *you*, who ought to  
teach *others*, so slow in under-  
standing such an easie Thing *your-  
selves*? Can any thing be more evi-  
dent, than that what a Man eats  
or drinks, cannot make him † un-  
clean in the Sight of God?

† See  
Note on  
Ver. 15.

19. For whatever so enters in-  
to a Man, goes only through his  
*Body*, without making his *Mind*,  
which is the Seat of Vertue and  
Vice, either the Better or the  
Worse.

20. But the Things that come  
from within a Man, the Thoughts  
and Designs of his Heart and  
Mind, these only are they, which  
can truly make a Man impure and  
unclean.

21, & 22. For Example; All  
wicked Contrivances, Adultery,  
Fornication, Murder, Theft, Co-  
vetousness, Fraud and Oppression,  
Cheating, Lasciviousness, Envy,  
Detraction and Calumny, Pride,  
and all \* foolish and ungoverned  
Passions.

23. These

\* So ἀπορῦν seems here most properly to signifie, in  
Opposition to σωπερῦν.

23. These are the Things which proceeding from wicked and corrupt Minds, make Men really unclean and hateful to God: But if your Minds be pure and free from these Vices, there is no Uncleaness in neglecting the Pharisees superstitious Washings.

24. ¶ After this, *Jesus* departing out of the Country of *Genesareth*, retired towards the Borders of *Tyre* and *Sidon*, and went into a House there, desiring to conceal himself a while from the Throngs and Importunities of the Multitude. But the Fame of his Doctrine and Miracles had so spread it self even beyond the Bounds of *Judea*, that it was not possible for him to keep himself unknown, though in that very extreme Part of the Country.

25, & 26. For no sooner was he arrived in those Parts, but presently there met him a *Syrophenician* Woman, one † by Birth and Education a Stranger to the Nation and Religion of the Jews; who having heard of his Miracles, the Son of *David*, followed him begging and intreating him with great Importunity, that he would vouchsafe to cast out an unclean Spirit that Possessed her Daughter.

† Yet probably now a Prose-lyte, calling *Jesus* the Son of *David*,  
Mat. 15.  
22.

23. All these things come from within, and defile the man.

24. ¶ And from thence he arose and went into the borders of *Tyre* and *Sidon*, and entered into a house and would have no man know; but he could not be hid.

25. For a certain woman who had a young daughter, had an unclean spirit, heard of him, and came and fell at his feet:

26. (The woman was a Greek, a *Syrophenician* by nation) and besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs eat of the childrens crumbs.

29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid up on the bed.

27. But *Jesus* said; Nay, but the *Jews* are the peculiar People of God; and as it is not fit for a Man to take away his Childrens Meat, and give it to the Dogs; so I must first dispense God's Mercies to the *Jews*, before it will be meet to impart them to you, who are Strangers and *Gentiles*.

28. The Woman answered: 'Tis true, Lord, and I acknowledge my own Unworthiness; Yet as the Dogs are always allowed to pick up the Crumbs which fall from the Childrens Table; so I hope you may grant this one small Favour to me, who am a poor Stranger, without diminishing your Bounty to the *Jews*.

29. At this Answer, *Jesus* as it were surprized with the Woman's Faith, and vanquished by her modest Importunity, yielded to grant her Request, saying: O Woman, your extraordinary Faith and Patience shall not go unrewarded; your Daughter's Disease is removed.

30. Whereupon the Woman, believing what was said, and joyful at her Success, went Home and found her Daughter perfectly well.



31. ¶ Then *Jesus*, returning from the Coasts of *Tyre* and *Sidon*, came through the Borders of *Decapolis* to the Lake of *Galilee*.

32. And as he was in the Way, the People brought to him a Man that was both Deaf, and had also a very great Impediment in his Speech; and they desired him to lay his Hand upon him, as they had known him do upon several others, and cure him.

33. *Jesus*, though he could easily have cured him with only a Word speaking, or laying his Hand upon him, as he had often done others; yet chusing sometimes to represent the invisible Efficacy of his Power by outward Signs, he took the Man a little aside out of the Road, and put his Fingers into his Ears, and with a little Spittle upon his Finger touched his Tongue.

34. Then looking up to Heaven, to shew the Man from whence he ought to acknowledge that all Benefits proceed, he groaned within himself, and said to the Man: All the Causes of your Infirmary are removed; Receive your Hearing, and the Power of Speech.

31. ¶ And again departing from the coasts of *Tyre* and *Sidon*, he came unto the sea of *Galilee*, through the midst of the coasts of *Decapolis*.

32. And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him.

33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue.

34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straight-  
way his ears were  
opened, and the  
string of his tongue  
was loosed, and he  
spoke plain :

36 And he char-  
ged them that  
they should tell  
no man : but the  
more he charged  
them, so much the  
more a great deal  
they published it,

37 And were  
beyond measure  
astonished, saying,  
He hath done all  
things well: he mak-  
eth both the deaf  
to hear, and the  
dumb to speak,

35. Upon which Words, the  
Man's Hearing immediately came  
to him, and the Impediment in  
his Speech totally ceased, and he  
spoke from thenceforward plainly  
and distinctly.

36. Then Jesus commanded  
those that were present, not to  
report this Thing publicly a-  
broad : But they published it,  
notwithstanding his Command to  
the contrary; and even so much  
the more, because they saw that  
he himself was not desirous to  
receive the Glory of so great a  
Miracle.

37. And they were astonished  
more than at all the Things they  
had ever seen or heard before:  
And they praised Jesus greatly,  
saying, that he did all Things for  
the Good and Benefit of Mankind,  
healing their Diseases, and relie-  
ving their Infirmities.

## C H A P. VIII.

1. **A**Bout this Time a very great Multitude being gathered together after Jesus, intent upon hearing his Doctrine, and desirous to have all their Sick cured, so that they continued long with him in a Place where they could have nothing to eat; Jesus called to him his Disciples, and said:

2. I pity these poor People, who have followed me now these Three Days together in the Deserts, where there is no manner of Sustenance or Provision for them.

3. And if I should dismiss them, without giving them any Refreshment to support them by the Way; many of them, who are come from a great Distance, would certainly faint before they could get home.

4. The Disciples, not considering Jesus's former Miracles, said; How is it possible for us to provide Victuals in a desert Place for such a vast Number of People as this?

IN these days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and said unto them.

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat.

3 And if I send them away fasting to their own houses, they will faint by the way; for divers of them come from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And



4 And he asked them, How many loaves have ye? And they said, Seven.

5 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

3. However, *Jesus* bad them go see how much Bread they had with them: and they brought him Word that they had only Seven Loaves, which they thought could do nothing towards satisfying such a Multitude.

6. But *Jesus*, wondering that they should yet be so dull and slow of Belief, bad them order the People to sit down upon the Ground. Then taking the Bread in his Hands, he gave Thanks, and brake it, and delivered it to his Disciples, and bad them distribute it to all the People.

7. They had also a few small Fishes, which *Jesus* took in like manner, and having given Thanks, he bad his Disciples divide them also, and give every one of the Company a piece.

8. And thus all the People did eat, and had not only enough to satisfy them, but when they had done, the Disciples gathered up moreover Seven Baskets full of Scraps.

9. Yet the Number of those who were thus fed, was not less than Four Thousand Men. Then *Jesus* dismissed them, and sent them home.

10. And

10. ¶ And when the Multi-  
tude was gone, *Jesus* went by  
Boat with his Disciples over the  
Lake, and landed on the Coast of  
*Dalmanutha*, or *Magdala*.

11. Where presently some of  
the *Pharisees* came about him, and  
began to dispute with him about  
his Miracles; contending, since  
they could not deny the Matter of  
Fact, that his Miracles, being all  
wrought upon *Things here below*,  
were not sufficient Evidence of  
a *Divine and Heavenly Power*:  
Wherefore, if he would convince  
them, and not be thought to im-  
pose upon the Credulity of the  
meaner sort of People, they desired  
he would call for some visible and  
undeniable Sign immediately from  
*Heaven*. And this they did, not  
that they desired to be informed  
in the Truth, and convinced of his  
Divine Power; but only in Hopes  
to find some Occasion of accusing  
and reviling him.

12. *Jesus* therefore, knowing  
their incurable Hypocrisie and  
Malice, sighed and said: What a  
perverse Generation of Men is  
this, that after so many Miracles  
as I have wrought among them,  
they will yet believe nothing, un-  
less they may see a Sign from  
Heaven of their own Chusing!  
No, there shall no Sign be  
granted them, to satisfy their

10. And straight-  
way he entered in-  
to a ship with his  
disciples and came  
into the parts of  
*Dalmanutha*.

11 And the Pha-  
risees came forth,  
and began to que-  
stion with him,  
seeking from him  
a sign from hea-  
ven, tempting him.

12 And he sigh-  
ed deeply in his  
spirit, and saith,  
Why doth this  
generation seek  
after a sign? Ve-  
rily, I say unto  
you, There shall  
no sign be given  
to this generation.

13 And

17  
Jesus  
saith  
Why  
beca  
no b  
ceive  
neith  
stand  
your  
hard

13. And he left them, and entering into the ship again, departed to the other side.

14. ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16. And they reasoned among themselves, saying, It is because we have no bread.

17. And when Jesus knew it, he said unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

unreasonable and perverse Curiosity.

13. And with this Answer turning away from the Pharisees, he went back to the Boat, and returned over the Lake again.

14. ¶ Now as they were going, the Disciples found that they had forgotten to furnish themselves with Bread, having no more than one Loaf with them in the Boat.

15. About which, while they were solicitous, Jesus began to admonish them to beware of the Leaven of the Pharisees and of Herod, meaning their false and wicked Doctrine, which was as apt to corrupt Mens Minds and Manners, as Leaven to make Bread sowre.

16. But the Disciples, whose Minds were taken up about their Want of Bread, hearing him mention Leaven, fancied presently that he said this to reprove their Negligence in forgetting to bring Bread.

17. Which when Jesus perceived, wondering that they should so grossly misunderstand his Words, he expostulated with them, saying: Why are your Minds so full of solicitous Thoughts upon your having forgotten to bring Bread with you? Will you never be



be taught by the great and reported Miracles which I have wrought before your Eyes, to understand my Power, and to rely upon me? or do you never regard or remember what you see?

19. Did I not lately with only Five Loaves feed Five Thousand Men, and they had enough and to spare, so that when they had all done ye took up Twelve Baskets full of Fragments? They said, Yes.

20. Again, Did I not at another time with only Seven Loaves feed Four Thousand Men, and ye took up moreover Seven Baskets full of Fragments? They said, We remember it well.

21. Why then, said Jesus, are ye so dull and inconsiderate, to be still disturbed at the Want of a little Bread, as if I were not able to supply you upon a Necessity? and why do you fancy, that I spake about Bread, when I warned you against the Leaven of the Pharisees evil Doctrine?

22. ¶ When Jesus had said this, they came ashore at Bethsaida; and the People brought to him a blind Man, desiring that he would lay his Hands upon him, and restore him his Sight.

18 Having eyes  
see ye not? and  
having ears, hear  
ye not? and do  
ye not remember  
what ye see?

19 When I brake  
the five loaves  
among five thou-  
sand, how many  
baskets full of  
fragments took ye  
up? They say  
to him, Twelve.

20 And when  
the seven among  
four thousand, how  
many baskets full  
of fragments took  
ye up? And he  
said, Seven.

21 And he said  
unto them, How  
it that ye do not  
understand?

22 ¶ And he  
cometh to Beth-  
saida, and the  
people bring a blind  
man unto him, and  
began to cry, saying,  
Touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I discern men as trees, walking.

25 After that, he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

23. Jesus, always ready to work any beneficial Miracle, took the blind Man, and led him to a private Place out of the Town; where laying his Hands upon him, and having touched his Eyes with a little Spittle upon his Finger, he asked him whether he yet saw any thing.

24. The blind Man looking up, and beginning to recover his Sight in some measure, said; I discern Men, but very imperfectly, so that I can hardly distinguish them from Trees.

25. Then Jesus, putting his Hands again upon his Eyes, bad him look up the second time; and then he found his Sight perfectly restored, so that he could see every thing plainly and distinctly.

26. Which being done, Jesus, knowing the \* Impenitence and \* Mat. 11. Unworthiness of the People of <sup>21.</sup> Bethsaida, bad the Man go home privately to his own House, and not return to Bethsaida, nor tell any that belonged to that Town, what God had done for him.

27. ¶ After this, Jesus travelled with his Disciples through the Towns of Cesarea Philippi. And as they were upon the Road, Jesus asked his Disciples, what Opinion People had of him, and whom Folks thought him to be.

28. The

28. The Disciples said; Some think you to be *John the Baptist* risen from the Dead; others think you to be *Elias*, the Fore-runner of the *Messiah*; and others, that you are one of the old Prophets appearing again, or one like to them in Dignity and Power.

29. *Jesus* said: Well, and what do you yourselves think, who have all along been with me, and heard my Doctrine, and seen all my Works? Whom do you think me to be? *Peter* answered; We believe you to be the *Christ*, the long-expected *Messiah*.

30. Then *Jesus* commanded them, † not to publish it abroad yet, in plain and express Terms, that he was indeed the *Messiah*; but to keep this Secret to themselves till after his *Resurrection*.

31. For, saith he, though I am, as you say truly, the *Messiah*; yet before I shall gloriously manifest my self to be so, I must suffer many Things from my Enemies, and must die by the Hands of unjust and cruel Men, and rise again the Third Day from the Dead.

28. And the answered, John the Baptist; but some say, Elias and others, One of the prophets.

29. And he said unto them, But whom say ye that I am? And Peter answereth, and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them that the Son of man must suffer many things, and be rejected of elders, and chief priests, and scribes, and be killed, and after three days rise again.

† The probable Reasons of this Charge, see at large my Paraphrase on Mat. 16. 20.



chap. VIII.

And he spake  
saying open-  
And Peter took  
and began to  
reprove him.

22. And this Thing Jesus told  
them ~~now~~ plainly and expressly;  
judging it a fit Occasion to ac-  
quaint them with his approaching  
Humiliation and Sufferings, when  
they had just declared their Belief  
of his Greatness and Power, and  
were full of too great Expecta-  
tions that he would suddenly  
make some glorious Manifestati-  
on of it. When therefore Peter  
heard him talk of Suffering and  
Dying, he was mightily surprized,  
and began to say; Far be it from  
thee.

23. But Jesus turning himself  
about with an angry Countenance,  
in the Presence of his Disciples,  
said to Peter; Nay, now you are  
become my Enemy, talking like  
a weak Man that looks only at  
Worldly Prosperity, and not  
knowing the wise Designs and  
Methods of God.

24. ¶ Then calling to him the  
People, that they might hear also  
as well as the Disciples, he said to  
them all: Whosoever will under-  
take to be my Disciple, must be  
willing to part with all the Plea-  
sures of Prosperity, and to follow  
me in a poor and afflicted State;  
and must resolve to suffer all

\* Not, in the Hearing of the People, as Dr. Hammond, by  
strange Mistake, interprets it, contrary to the express Words  
of the Evangelists; but *passim*, plainly and without Rid-  
dle, to the Disciples.

Things, even Death it self, for the sake of true Religion and Vertue.

35. For if any Man, in Hopes to *save his Life* in this present Time, forsakes his Religion or his Vertue; he shall most truly *lose it*, by incurring eternal Death: But he that *loses his Life* in the present Time, for the Sake of Vertue and true Religion, shall most properly *save it*, by attaining eternal Happiness.

36, & 37. Let no Man therefore think it an intolerable or a hard Condition, if he be forced to part with all his worldly Enjoyments, and even Life it self for my sake. For what Comparison is there, between all the unsatisfactory, and short Enjoyments that this present World can afford, and the saving or losing a Man's own Soul eternally?

38. Wherefore whoever thro' the Fear of Shame and Reproach, or upon any other Temporal Motive whatsoever, shall forsake the Profession of my true Religion, or fall away from the Practise of its Precepts; such a one will I be ashamed to own for my Disciple, when I shall appear in the Glory of God, attended with an innumerable Company of Angels, to judge the World and render to every Man according to his Works.

35 For who ever will save life, shall lose it: but who ever shall lose his life for my sake in the gospels, the same shall save

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my word in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power.

And after six days, Jesus taketh with him, Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

For his face looked bright as the sun, and his clothes as white as snow, so as no Art of Man could make them.

And there appeared unto them Jesus, and said moreover: \* Be not surprized that I speak of appearing hereafter in Glory: For assuredly I tell you, there are some even now here present, who shall live to see the Kingdom of the Messiah begin to be gloriously established, by the terrible Destruction of his Enemies, and by the wonderful Success and Propagation of the Gospel, with great and glorious Manifestations of the Divine Power.

About Six Days after this, Jesus, to give his Disciples some faint Representation of his future Glorification and Majesty, which he had mentioned to them, went up with Peter, James, and John, upon a high Hill; and the Form of his Person was changed in their Sight.

For

This Verse plainly belongs to the foregoing Discourse, and ought therefore to have been added to the end of the former Chapter.

\* Exclusively; which St. Luke inclusively calls Eight Days, Luc. 9. 28.



3. For his Face look'd bright as the Sun, and his Cloaths appeared whiter than Snow, so as no Art of Man could make any thing like them.

4. And there appeared at the same time *Moses* and *Elias*, in shining Apparel likewise, talking with *Jesus*.

5. Then *Peter* astonished with the Glory and Beauty of the Vision, said to *Jesus*: Lord, what a glorious Place is this! Let us abide here always; and we will make Apartments, for *Thee*, and for *Moses*, and for *Elias*.

6. Thus weakly did the good Man talk, being wholly swallowed up with the mix'd Passions of Admiration, Fear, and Joy; so that he scarce knew what he said.

7. But while he was yet speaking, suddenly there came a Cloud, intercepting *Jesus* and the Two Prophets from the Apostles Sight; and out of the Cloud came a Voice, saying; This is my beloved Son, whom I have sent to reveal to you my whole Will; him hear ye attentively, and obey sincerely and universally.

8. And immediately, when the Cloud was passed over, the Three Apostles, awaking as it were out of a Dream, and looking about them, saw *Jesus* alone left with them, in his usual Form and Garb.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them *Elias*, with *Moses*; and they were talking with *Jesus*.

5 And *Peter* answered and said to *Jesus*, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for *Moses*, and one for *Elias*.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son; hear him.

8 And suddenly when they had looked round about, they saw no man any more save *Jesus*, only with themselves.

9 And

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that Elias must first come?

9. Then they came down from the Hill: And as they were going, *Jesus*, knowing that this History of his Transfiguration would appear very incredible to those who saw only his Humiliation and Sufferings, commanded the Three Disciples not to say any thing of what they had seen, till after his Resurrection.

10. Accordingly they kept the Thing secret for the present: Only, having their Minds still filled with the Thoughts of present Worldly Glory, they debated privately among themselves, what it was that *Jesus* meant by his Resurrection from the Dead.

11. That he spake of some remarkable Manifestation of himself, as the *Messiah*, they could not doubt: But one great Difficulty raised it self in their Minds, which was, that the Jewish Doctors had constantly taught, that *Elias* must first appear, before the Manifestation of the *Messiah*: This Scruple they could not get over, and therefore they asked *Jesus* about it.

G 12. *Jesus*

12. *Jesus* told them: 'Twas true indeed, as the Scribes had taught, that *Elias* ought first to appear, to preach Repentance and prepare Mens Hearts for the Reception of the Gospel, before the *Messiah* manifested himself: *He shewed them also*, \* how the Scriptures had expressely foretold, that the *Messiah* must be rejected, and suffer by the Hands of cruel and wicked Men, before his appearing with Power and Glory.

13. But, saith he, this Prophecy of *Elias's* appearing first, need not raise in your Minds any Scruple about the Things which I have told you will shortly be accomplished in me. For *Elias* is indeed come already, † according as the Prophet foretold he should: For *John the Baptist* was the Person, of whom *Malachi* prophesied;

\* The Construction of these Words looks as if they were transposed from Verse 10. which then would run thus *τι ἐστὶ τὸ ἐν νεκρῶν ἀναστῆναι, ὃ τις, &c.* what the Rising from the Dead should mean, and how, &c. But this Conjecture not being confirmed by any various Reading, nor by the Opinion of any Commentator that I have seen, I have not ventured to take any Notice of it in the Paraphrase.

† καὶ ὡς γέγραπται ἐπ' αὐτόν, plainly refers to *ἐλάλει* and the Verse ought to be translated thus: *Elias is indeed come, as it is written of him; and they have done to him what is listed: Or, but they have done so him, &c.*

12 And he answered and told them, Elias verily cometh first, and restoreth all things, and how it is written of the Son of man, that he must suffer many things, and be set at nought.

And of giving rest to the people.

13 But I say to you, That Elias is indeed come, and they have done unto him whatsoever the list is, as it is written of him.

Why say the Scribes that Elias comes?

14 And



But the Jews, nor knowing that it was He, who was to come in the Power and Spirit of *Elias*, despised him and suffered him to be slain.

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them

14 ¶ By this time, *Jesus* and the Three Apostles that had been with him upon the Hill, were come to the Place where the Rest of the Disciples had been left below. And when they drew near, *Jesus* found a great Multitude gathered together about his Disciples, and the Jewish Doctors disputing with them in hopes to get some Advantage of them in their Master's absence.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

15 Now when the People saw *Jesus* again, they were surprized with very great Joy. For they knew not to what Place *Jesus* had retired, nor for how long time he had designed to absent himself. Seeing him therefore return again so quickly, they were surprized, and ran to him with great Joy, and saluted him.

\* St. Luke says it was the Day after, *Luc.* 9. 37.

16 And he asked the scribes, What question ye with them?

16 Then *Jesus* asked the Scribes, what it was that they disputed about with his Disciples.

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

17 One of the People answered: Sir, it is about a Son of mine, who is afflicted by an evil Spirit with a sore Disease, which deprives him of the Use both of his Speech and Hearing.

18. And his Case is so bad, that when the Fit takes him, it throws him upon the Ground, and he fumes at the Mouth, and gnasheth with his Teeth, and the perpetual Vexation of it makes his whole Body waste away. Now I brought him hither in hopes to have him cured by you; and when I found you not here, I desired your Disciples to cast out the evil Spirit, but they could not.

19. Then *Jesus* turning himself to his Disciples, rebuked them for their want of Faith in his Power, which was the Cause why they could not cast out the evil Spirit; and he said, What an unreasonable Slowness of Belief is this, that after all the Demonstrations that I have given you of my Power, and all the Miracles that I have wrought in your Sight, ye should yet for want of Faith be unable to work this Cure! Must I always continue with you? And will you never be able to do any thing unless I be present? Bring the young Man hither to me.

20. Then they brought him to *Jesus*: And as soon as he came into his Presence, the Spirit convulsed him, and put him into a violent Fit, and threw him down upon the Ground; and there he laid wallowing, and foming at the Mouth.

18 And where-soever he taketh him, he teareth him; and he fumes, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed foming.

21 And

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21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

21. Hereupon *Jesus*, to shew the People the Greatness and Dangerousness of his Condition, asked the young Man's Father, how long his Son had been tormented at this rate, and when he began first to be subject to this Calamity. The Man answered; It has been thus with him, even from a Child;

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

22. Nay and not only thus, but he has frequently been thrown into the Fire, and into the Water, so as to be in great Danger of his Life. Wherefore, *said he to Jesus*, if ever any Calamity moved your Compassion, take Pity now on us, and if you have any Power, relieve us.

23 *Jesus* said unto him, If thou canst believe, all things are possible to him that believeth.

23. *Jesus* said; If you have but true Faith, there is nothing so difficult which God is not able and willing to do, for those who sincerely and heartily believe on him.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

24. Upon this the Man broke out into Tears, and with great Earnestness said: Lord, I sincerely believe the Sufficiency of your Power; and I beseech you, let the Abundance of your Goodness and Pity, supply the Imperfection of my Faith.



25. All this time the People continued running together, and flocking about Jesus and the Man as they were talking: Which when Jesus observed, he turned himself toward the Afflicted Person, and with a Voice of Authority \* commanded the evil Spirit to depart from him, and never afflict him with that Disease any more.

26. Whereupon the evil Spirit, causing him to roar, and convulsing him terribly, came out: And the young Man lay without Motion and senseless, so that many of the Standers-by thought he was dead.

27. But Jesus taking him by the Hand, raised him up, and he recovered perfectly.

28. The Disciples all this while held their Peace, being afraid to give Jesus occasion of rebuking them again in the Presence of the Multitude for their want of Faith; But when they were retired alone with him into a House, then they asked him privately, what the Reason was, that they were not able to work this Miracle, as they had done many others.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him; and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And

\* *Ἐγὼ σοὶ ἐπιτάσσω*; The Word *ἐγὼ* is here very Emphatical, *You before obeyed not my Disciples; now I myself command you.*

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29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

29. *Jesus* said, 'Twas for want of sufficient Faith, accompanied with Fasting and earnest Prayer to God: For there are some sort of Miracles, *saith he*, such as this of casting out Devils, which ye cannot attain a Power of effecting, but by an extraordinary Degree of Faith, with fervent and affectionate Prayer, put up by a pure Mind, and with a Devotion raised and exalted by Fasting.

30 ¶ And they departed thence, and passed thro' Galilee, and he would not that any man should know it.

30. ¶ After this, *Jesus* resolving to go into Judaea, went with his Disciples by private Ways through Galilee; desiring to conceal himself in the Journey, that he might not be detained from arriving at Jerusalem by his appointed time; and also that he might have Opportunity to give his Disciples some private Instruction.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

31. For, *saith he to his Disciples*, it is positively determined by the Will of God, that I must be delivered into my Enemies Power, and they shall abuse me, and condemn me, and at last kill me; but on the Third Day I will rise again: Fortify your selves therefore, and be prepared against the Day of Tryal.

32. But the Disciples, though this thing had already been so often repeated and inculcated upon them, yet having their Minds still intent on Worldly Prosperity, they understood not what he meant by Dying and rising again; and they were ashamed to ask him any more about it.

33. Only in general they thought, that after a little longer continuing in a State of Obscurity and Humiliation, *Jesus* should manifest himself to be the *Messiah*, (according to the Prejudices they had entertained concerning him,) with great Temporal Power and Glory: And upon this Occasion \* they fell into a Contention among themselves on the Road, debating which of them should have the Preheminence and be esteemed greater than the rest, when their Master came to manifest himself in that glorious Kingdom. Which weak and vain Contention of theirs, *Jesus* took no Notice of in the Way; But when he was come to his own

32 But they understood not that saying, and were afraid to ask him any more about it.

33 ¶ And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among yourselves, by the way?

34 But

\* *Erasmus's* Conjecture is here not improbable, that this Contention might arise between those Three Disciples on the one side, to whom *Jesus* seemed now to give some Preheminence, by admitting them to a more private Intimacy with him than the rest, *Ver. 2.* and *Ch. 5. Ver. 37.* And those on the other side, who were their Superiors in Age, or nearer of Kin to *Jesus*.



But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

House at Capernaum, he called them to him and asked them what they had been disputing about upon the Road.

34. The Disciples assumed to own that they had disputed about Precedency, held their Peace.

35. Then Jesus, sitting down and bidding them all stand about him and attend, said: Ye are greatly mistaken, if ye think the Kingdom of the Messiah will be like the Kingdoms of this present World, where every Man strives for Honour and Precedence. No; in my Kingdom, they only who are most humble and modest, shall be accounted the Greatest: And Dignity shall not be measured by Temporal Honours and Advantages, but by Mens Humility and Diligence in labouring to serve and to do Good to all.

36. And that this Doctrine might make the stronger Impression upon them, he gave them a sensible Emblem or Representation of it, by calling to him a little Child, which he took up in his Arms and embraced, and setting it down before them, he said: For though I am of the Gospel, yet I have Knowledge of me that you have; yet I have some Knowledge of Christ.

37. They

\* Probably it was one of John Baptist's Disciples, and had some Knowledge of Christ.

37 They who desire to be greatest in the Kingdom of God; must be, like this little Child, free from Pride, Contentiousness, and all Ambition: Such Persons as these only, are true and sincere Teachers of the Gospel, and whoever receives *Them* and *their Doctrine*, shall be esteemed to have entertained *me*, which is the same thing as receiving and obeying the Commandments of *God himself*.

38. Upon Occasion of this Discourse, *John* told *Jesus*, saying: Master, we saw a Man a while since, casting out Devils in your Name, who was neither one of the Twelve, nor of the Seventy whom you sent out to Preach, neither had he ever followed you in our Company; being jealous therefore of your Honour, we forbid him to make use of your Name any more, because he belonged not to us: Did we well in forbidding him, or no?

39. *Jesus* said, No; ye ought not to discourage any one, whom ye find promoting the Doctrine of the Gospel: For though perhaps he has not the same Knowledge of me that you have; yet, to be sure, he has \* *some Respect and*

37 Whoever shall receive one of such children in my name, receiveth me: and whoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For

40 For

40 For

\* Probably it was one of *John Baptist's* Disciples, and who had some Knowledge of Christ.

*Honour* for me: For it can hardly be, that one who casts out Devils in my Name, will speak evil of that Name by which he works his Miracles.

40. And if he has any Manner of Respect for me, though it be not so much as to make him joya with you in following me, nay, though it were no more than such only as prevented him from exposing and hindring you, he ought to be encouraged, and to be look'd upon as of our Side.

41. For there is nothing so small, which any Man does for the Service of God and promoting his Truth, but shall certainly have a proportionable Recompense: God not only rewards the great and eminent Performances of his best and most faithful Servants; but even every the least Service that is done to Religion, and every the least Expression of Kindness that is made to those who labour in that Work, shall most certainly be rewarded.

42. And on the contrary, who-soever by any Means hinders or discourages any the meanest of God's Servants, either from performing their own Duty, or from propagating the Truth among others; God will so severely punish him, that it had been better for him, not to have been born at all,



all, or to have perished early by some untimely Death.

43, 44, 45, 46, 47, & 48. It may perhaps seem very hard for a Man to avoid all the Ways of falling under this Guilt, and becoming liable to this Punishment: 'Tis possible it may so happen, that he can by no Means do it without incurring some great Difficulties, or denying himself some of the greatest Satisfactions of Life: But if the Case be so, he had better chuse to forsake any Pleasure, or suffer any temporal Inconvenience whatsoever, than fall under the utmost Displeasure of God. 'Tis possible also that you may be tempted not only to discourage others, but even to apostatize from the Truth *your selves*, by some Person or Thing that is very dear to you; so that perhaps you cannot persevere in the Profession and Practise of true Religion, without forsaking some Friend, or parting with something as dear to you as any Member of your own Body: But when the Case is thus; as Men chuse to lose a Hand, or a Foot, or an Eye, if there be no other Way of preserving their Life; so ought you readily to forsake any Friend, and part with any Thing, though never so dear to you, rather than fall under the last Severity of the Divine Ven-

43 And if thy hand offend thee, cut it off: It is better for thee to enter into life maimed, then having two hands, to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: It is better for thee to enter halt into life, then having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: It is better for thee to enter into the kingdom of God with one eye, then having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

geance, and be cast into that Place of Torment, where there will be nothing but fruitless Remorse and endless Punishment.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

49. For as every Burnt-offering under the Law was first salted with Salt, and then consumed by Fire: So every one, who has been instructed in the *Doctrine of the Gospel*, if when he is tried, he be found not sincere, shall be \* destroyed by the eternal Fire of the Divine Wrath.

40 Salt is good: but if the salt have lost his saltiness, wherewith will you season it? Have salt in your selves, and have peace one with another.

50. The Doctrine indeed, wherewith I have instructed you, is sufficient to make you truly Wise and Good, and to preserve you from all the Corruptions of this present World, and to enable you to teach others to preserve themselves likewise, unto eternal Life: But now if you, whom I have thus instructed, shall instead of teaching others, fall away your selves from the Profession or Practice of the Truth, either through Hope or Fear of any Earthly Thing;

\* The Emphasis of this Comparison, as Mr. *Je Clerc* well observes, lies in the Ambiguity of the Word *חל*, which signifies both *shall be salted* and *shall be destroyed*. As every Sacrifice is salted (*חל*) with Salt; so every Apostate shall be destroyed (*חל*), in the other Signification of the same Word, with Fire.

Thing; ye will become the most unprofitable and inexcusable of Men. Take heed therefore, that ye continue stedfast *your selves* in the Religion I have taught you; and let no ambitious Designs and foolish Contentions among your selves, or Fear of outward Sufferings and Persecutions, hinder the Propagation of the Truth among others.

## CHAP. X.

**J**ESU, having thus fortified the Minds of his Disciples against the Storm that was coming upon them, and prepared them for the great Tryal which they were to undergo in seeing him suffer; departed from Galilee, and went into Judaea, through that part of the Country which was called, *The Country beyond Jordan*. Where the People gathered together again about him; and he, as usual, both healed the Diseases of their Bodies, and instructed their Minds with wise Doctrine.

**A**ND he came thence, and cometh into the coasts of Judaea to the farther side of Jordan: and the people resort unto him again; as he was wont, to taught them gain.



2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife?

tempting him, saying, Is it lawful for a man to put away his wife?

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorce, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

And here the Pharisees, according to their custom, came about him to try to insnare him with captious Questions, hoping to provoke him to say something that might afford Matter of Accusation against him. They asked him therefore, *Is it lawful for a Man to put away his Wife?* Thinking with themselves, that if he should say absolutely, it was lawful, they might then accuse him of opposing *Moses*; and if he should say absolutely, it was unlawful, he might then seem to contradict his own Doctrine.

But Jesus, knowing their malicious Design, asked them what *Moses* had determined concerning this Question.

4. The Pharisees answered: *Moses* gave a Man Liberty in some Cases, to put away his Wife by giving her a Bill of Divorce, and to marry another.

5. Jesus said: The true *Moses* did indeed grant you this Permission; but 'twas meerly in Condescension to your stubborn and untractable Temper: Not that the Thing was so in itself, but only to prevent greater Evils.

6. For the original Design of God, before Mankind fell into a degenerate and corrupt State, was quite otherwise: In the Beginning *God created them Male and Female*.

\* Mat. 9. 32.

*Female*, (Gen. 1. 27.) and joyned them together, one Man with one Woman, by an inseparable Tie of Nature and Love.

7. & 8. So that the Scripture saith, (Gen. 2. 24.) *A Man shall leave all other the tenderest Obligations of natural Affection, forsaking his nearest and most dear Relations, even his own Father and Mother, and shall cleave unto his Wife, and they two shall be one Flesh.* Wherefore since God has declared them to be but one Body, they ought to be always look'd upon as such; and ought no more to be separated, than the Parts of one and the same Body.

9. And though *Moses*, because of the Hardness of your Hearts, did indeed for a time allow Divorces; yet this forced Permission ought not to continue always; it being very unfit for Man to put those asunder, whom God originally designed to unite together by so strict and indissoluble a Tie.

10. With this Answer the Pharisees went away silenced; *Jesus* having so tempered his Reply, as to maintain the Excellency of God's original Institution, without condemning the Law of *Moses*. But when the Disciples were alone with *Jesus* in the House, they asked him again concerning this Matter.

7 For this cause shall a man leave his father and mother, and cleave to his wife.

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joyned together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Or in *Jesus* said: It is certainly true, as ye have heard me tell the *Pharisees*. Whosoever shall put away his Wife, (\*excepting only \* *Mat.* 5. 32. & 19. if it be for the Crime of Adultery,) and marry another; shall be accounted an Adulterer in the Sight of God:

12. And if a Woman forsakes her Husband, and marries herself to another Man; she shall be accounted Guilty of Adultery.

13. ¶ About this time, certain Persons brought young Children to *Jesus*, desiring him to lay his Hands upon them, and bless them: Which when the Disciples observed, they were displeased, thinking that this was too small a Matter to trouble *Jesus* with; and they child those who brought the Children.

14. But *Jesus* on the contrary encouraged them, and rebuked his Disciples for endeavouring to hinder them: And he said, Let the Children by all Means be brought to me, and forbid them not: For these, and Men of like Temper with these, innocent, harmless, and without Malice, are the only fit Persons to become Members of the Church of God on Earth, and Partakers of his eternal Happiness in Heaven.



15. Assuredly I tell you, who-  
soever shall pretend to embrace  
the Gospel, without being born  
again; forsaking all Ambition,  
Craft, and Malice; and becoming  
in his Temper like one of these  
little Children; shall never be  
owned by God as a true and sin-  
cere Christian, either here or  
hereafter.

16. Then taking the little Chil-  
dren up in his Arms, he embra-  
ced them, and laid his Hand up-  
on them, and gave them his Bles-  
sing.

17. ¶ After this, *Jesus* depart-  
ed, continuing his Journey to-  
wards *Jerusalem*. And as he was  
in the Way, there met him a  
young Man of Quality, who kneel-  
ing down before him, said: *Good  
Master*, I am convinced by what  
I have heard of your Works and  
Doctrine, that you are an extra-  
ordinary Teacher sent by God;  
Tell me what I must do, that I  
may be qualified to be made Par-  
taker of eternal Life.

18. *Jesus* said to him: Why do  
you call me *Good*, whom you do  
not know to be any other than a  
meer Man? There is none per-  
fectly and essentially good, but  
God only, who is the sole Author  
of all Goodness and Happiness.

14. Verily I say  
unto you, Who-  
ever shall not re-  
ceive the king-  
dom of God as a  
little child, he shall  
not enter therein.

16 And he took  
them up in his  
arms, put his  
hands upon them  
and blessed them.

17 ¶ And when  
he was gone forth  
into the way, there  
came one running  
and kneeled to  
him, and asked  
him, Good Ma-  
ster, what shall  
I do that I may in-  
herit eternal life?

18 And *Jesus*  
said unto him,  
Why callest thou  
me good? there  
is none good, but  
one, that is God.

19. How

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

19. However, as to your Question; you know the Commandments, the Performance of which, God has declared to be the Condition of Life and Happiness; viz. Not to commit Adultery, nor any Uncleanness; not to Murder, nor Hurt any Man; not to Steal, Deceive or Cheat; not to pervert Justice, nor accuse any one falsely; not to be so Covetous or Desirous of what belongs to another, as to be prevailed upon by that Temptation, to use any indirect Means to over-reach him or hinder him of his Due; to Honour and Reverence your Parents and all other Superiors; and the like.

20 And he answered and said unto him, Master, all these have I observed from my youth.

20. The young Man, pleased with this Answer, and hoping to be highly commended by Jesus for his Vertue, said; Master, I have all my Life-time carefully and sincerely obeyed all these Commandments: Is there any Thing further that you think necessary to advise me?

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

21. Then Jesus, looking intently upon the young Man, and seeming to be pleased with his hopeful Dispositions, yet designing at the same time to discover the Infirmary of Humane Confidence, said to him: If you desire to attain the \* *highest Degree of Perfection*, then there is one Thing more

\* See Note on Mar. 19. 21.

more for you to do; you must sell all your Estate, and give it to the Poor, and for the future condemn all Worldly Possessions; and come and follow me, preaching the Gospel, and resolving to bear all Afflictions and Persecutions that this State of Life will expose you to; and you shall have a great and extraordinary Reward in Heaven.

22. But the young Man was greatly disappointed and troubled at this Answer, and went away very sorrowful; for he had a great Estate, and could not bear to think of parting with it all at once.

23. Whereupon Jesus took occasion to represent to his Disciples the great Danger and Temptation of Riches; and he said, How exceeding difficult a Thing is it, for those who have great Riches, to become sincere Christians, and to attain that resigned Disposition of Mind, which is necessary to fit Men for the Service of God on Earth, and for the Enjoyment of his Happiness in Heaven!

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And



24 And his disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God.

25 It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.

24. At which saying the Disciples were mightily surprized and startled; as if Jesus had said, It was impossible for any rich Man to be saved. But Jesus corrected their Mistake, saying, The Difficulty of rich Mens being saved, does not arise from their bare Possession of Wealth, but from their placing their Confidence in it, from their setting their Hearts and Affections upon it, so as thereby to be hindered from the Performance of their Duty.

25. And this Confidence rich Men are so very apt to place in their Riches, that nothing can well be imagined more difficult, than for a Man that has very great Possessions, to wean his Affections so much from them, as to be willing to part with them for the Sake of Religion, when he cannot otherwise be a worthy and persevering Christian.

26. At this the Disciples seemed again exceedingly amazed, saying one to another, How then can any rich Man ever be saved?

27. But Jesus, looking upon them with Pity and Concern for their Infirmary and Solitude of Mind, replied: This, indeed, may seem an impossible Thing, to the common Judgment and vulgar Affections of Men; but to the

Grace of God, nothing is impossible or difficult: God can and will afford his sincere Servants such Assistance, as shall enable them not only to use Riches well, but also to part with them readily, and if any thing else be yet more dear to them, to relinquish even that also with all Cheerfulness, when God shall require it, for the Sake of Religion.

28. Then said *Peter* to *Jesus*: Well, *We* have actually done all this; and though our Possessions were not great, yet whatever they were, we have forsaken them all for your Sake and the Gospels: What Reward then shall *We* have?

29. & 30. *Jesus* said: There is no one who has forsaken any Earthly Possessions or Friends, for my Sake and the Profession of true Religion; who shall not even in the Midst of the greatest Persecutions, have such Comfort and Satisfaction in his own Mind, such Love and Assistance from all good Men, and such Peace and Joy by the continual Influence of the Spirit of God, as will even in this present Life be a hundred times better to him, than all the Things that he is forced to part with; and moreover, in the World to come, he shall inherit eternal Life.

28 ¶ Then *Peter* began to say unto him, Lo, we have left all, and have followed thee

29 And *Jesus* answered and said Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospels,

30 But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But

31. But many  
 are first, shall  
 be last: and the  
 last, first.

32. And they  
 were in the way  
 going up to Jeru-  
 salem: and Jesus  
 went before them;

33. And they were a-  
 mazed, and as  
 they followed,  
 they were afraid.  
 And he took a-  
 gain the twelve,  
 and began to tell  
 them what things  
 should happen un-  
 to him,

31. Only many of those, who  
 are here first in Time, and seem  
 now to have the Preference in  
 many respects, (as the *Pharisees*, that  
 are first Called; and others who  
 come earliest to the Knowledge  
 of the Truth,) shall then be rank-  
 ed in a lower Degree: And on  
 the contrary, many of those who  
 are here later in Time, and seem  
 now to be inferior in many re-  
 spects, (as the *Gentiles*, and such  
 as come latest to the Knowledge  
 of the Truth;) shall then, if they  
 have been sincere and more dili-  
 gent in their Time, equal or ex-  
 ceed the former in Dignity and  
 Glory.

32. Thus Jesus instructed his  
 Disciples by the Way, as they  
 were going towards *Jerusalem*.  
 But the Disciples, seeing Jesus  
 positively resolved to go thither,  
 began to be exceeding apprehen-  
 sive of the Danger to which they  
 were likely to be exposed; and  
 they followed Jesus with heavy  
 Hearts, in great Fear and Amaze-  
 ment. Then Jesus calling the  
 Twelve Apostles to him again,  
 repeated to them, what he had  
 often told them before, that he  
 must of Necessity suffer such and  
 such Things.



33. And he said: This is the Time, of which I have already frequently warned you: We are now going up to Jerusalem, and there I must be delivered into the Hands of the Chief Priests and Elders that seek my Life, and they will condemn me as a Malefactor, and deliver me over to the Roman Soldiers to be executed.

34. And the Soldiers will abuse me with all manner of Ignominy; insulting, beating, and spitting upon me; and at last they will put me to Death: But on the Third Day I will rise again.

35. ¶ What Jesus meant by this Account of the Sufferings that he was to undergo, the Apostles, after so many repeated Admonitions, still understood not: But upon his mentioning his *Rising again*, they conceived some obscure Hopes, that after all this, he would yet manifest himself ere long in great Power and Glory, and establish (as they still fondly imagined) a temporal Kingdom. And hereupon Two of them, viz. James and John, came with their Mother to Jesus to intercede with him, that he would grant them one Petition they had to ask.

33. Saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes: and they shall condemn him to death, and shall deliver him to the Gentiles;

34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35. ¶ And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal, shall ye be baptized:

40 But to sit on my right hand, and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared.

36, 37. Which when Jesus demanded what it was, they said, We desire, that when thou appearest in thy Kingdom, thou wouldst grant us the first Place of Honour and Dignity, and that we may be next to thine own Person.

38. But Jesus replied: Ye are in a great Mistake, and have a very wrong Notion of the Nature of my Kingdom: Ye aim at temporal Greatness and Preheminence, and know not upon what Conditions Glory and Happiness will be bestowed in the Kingdom of God. Are ye able to suffer with me? And can ye follow my Example in bearing patiently all manner of Injuries, and even Death it self, for the sake of the Truth?

39. They said unto him, We are able to do this. Then Jesus replied: Ye shall indeed follow me in Persecutions and Sufferings, and may thereby, in Proportion to your Patience and Constancy, obtain a Share of Glory and Happiness with me in the Kingdom of God.

40. But as to the chief Place of Dignity and Preference above others, this is not mine to dispose of by any absolute Favour; but it must be given to such Persons, and upon such Conditions and Qualifications, as God in his infinite

finite Wisdom has determined and appointed.

41. Thus *Jesus* with great Meekness, reprov'd the Ambition and Weakness of these Two Brothers. But when the other Ten Apostles knew what it was that these Two had desired, they began to be very angry at them for their ambitious Desires; not without having something of the same Ambition and Envy themselves, for fear the Two Brothers should have been preferred before them.

42. Then *Jesus*, calling them all to him, said: Ye have all of you still very wrong Apprehensions of the Nature of my Kingdom. Among the *Gentiles* indeed, and in the Kingdoms of this present World, Men strive ambitiously to get the Dominion one over another, and they who can farthest extend their Power, and rule with the largest and most absolute Authority, are counted the greatest Men, and have the most Honour and Respect paid them.

43. But in the Kingdoms of God Things shall be ordered by quite different Measures. He that desires to be greatest and most honourable among you, let him endeavour to become so by an extraordinary Degree of Meekness and Humility, and let him exercise his Power, not in dominion.

41. And when the ten heard it, they began to be much displeased with James and John.

42. But Jesus called them to him, and said unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43. But so shall it not be among you: but whosoever will be great among you, shall be your minister.

44. And



44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side, begging.

ing over any, but in assisting and doing good to all.

44 And he that desires to have the greatest Dignity and Preeminence among you, let him become eminent by his Modesty and Humility and Readiness to serve all Men.

45 For thus even I my self, whom ye ought to obey and to imitate, came not into the World to exercise Power and Dominion, to rule over Men, and to be served by them; but to serve and do good to all Men, to assist and relieve the Needy, to strengthen and support the Weak, to instruct the Ignorant, to reclaim the Wicked, and to lay down my Life to procure Pardon and Reconciliation for the Penitent.

46 ¶ After these Instructions given to the Disciples, *Jesus* continued on his Journey towards *Jerusalem*. And when he was passed through *Jericho*, with his Disciples and a great Multitude of others following him, there sat by the Side of the Road, thro' which *Jesus* was to go, \* a blind \* One of Man called *Bartimeus*, who used the Two, to sit there and beg.

One of the Two, mention'd Mat. 20. 30.

47. This

47. This Man, enquiring of the Multitude, and being told that *Jesus* was passing by, cried out aloud to *Jesus*, saying; Lord, I have heard of the many wonderful Works that you have wrought, and I believe you to be the promised *Messiah*, sent by God to redeem his People; I beseech you, pity my sad Condition.

48. And the People rebuked him, bidding him forbear making such a Noise, to disturb *Jesus* and stop him upon the Road: But the blind Man continued to cry out with the greater Earnestness; O thou Son of *David*, I beseech thee, have Compassion on me.

49. Then *Jesus* stopping, bad those which were about him bring the blind Man to him: And they told the blind Man, saying; Come, rise up, and be chearful; *Jesus* calls for you to come to him.

50. Upon which the blind Man starting up with great Joy, and throwing off his loose Coat, went with all haste to *Jesus*.

47 And when he heard that it was *Jesus* of Nazareth, he began to cry out, and say, *Jesus*, thou Son of *David*, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of *David*, have mercy on me.

49 And *Jesus* stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.

50 And he casting away his garment, rose, and came to *Jesus*.

51 And

aid T. 74

51. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52. And Jesus said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

51. And when he was come, Jesus asked him; What is it that you desire I should do for you? The blind Man answered; Lord, I desire that I may receive my Sight.

52. Then Jesus said; According as you have believed that I have Power to effect this Thing, so be it done to you. And immediately his Sight came to him, and he saw all Things distinctly; And he went with the rest of the People after Jesus.

## C H A P. XI.

1. **A**Nd when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

1, & 2. **N**OW when Jesus and his Disciples drew near to Jerusalem, and were over against the Villages Bethphage and Bethany, at the Foot of the Mount of Olives; Jesus, knowing that the Time of his Suffering was now come, and therefore no longer endeavouring to conceal himself, but resolving to enter into the City publickly, he bad Two of his Disciples go into the Village Bethphage, and take a young Ass, which they should find tied by a Door in the Street at their Entrance into the Town, and bring it to Him.

3. And



3. And if any Man, saith he, questions you by whose Order ye take away the Ass; tell him, *The Lord has need of it*: And Providence shall so order Things, that you shall be suffered to bring it away unmolested.

4. Accordingly the Two Disciples went into the Village; and finding the young Ass, as Jesus had told them, tied by a Door at the Top of the Street; they untied him, and began to lead him away.

5, & 6. And when the People that stood by, seeing two Strangers taking away the Ass, asked them, What they had to do with it, and by whose Orders they took it away? The Disciples answered in the Words which Jesus commanded them, *The Lord has need of it*: And they let the Disciples go away with it undisturbed.

7. Then they brought the Ass to Jesus, and having laid their Cloaths upon the Back of it, they set Jesus up, and he rode upon it towards Jerusalem.

8. And some spread their Cloaths in the Road, as at the Triumphal Entrance of a great Prince; and others strewed the Way with Boughs cut down from the Trees.

3 And if any man say unto you, Why do ye this? say ye, that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him: and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9, & 10. And

9 And they that went before, and they that followed, cried, saying, Hosanna, blessed is he that cometh in the name of the Lord.

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungry.

9, & 10. And all the People both before and behind, made great Acclamations, saying; Blessed and Prosperous be this great Prophet, whom the Lord hath sent to visit his People. God preserve and establish the Kingdom of the *Messias*, as he established the Kingdom of our Father *David*; And let Peace and Glory attend it for ever.

11. Thus *Jesus* entered into the City openly and with great Solemnity. And he went directly to the Temple; where he taught the People, and cured several diseased Persons, and took a View of the Temple and its Service all Day; and at Night he retired with his Twelve Apostles to *Bethany*.

12. And in the Morning he returned again with his Disciples from *Bethany* to *Jerusalem*; and as he was in the Way, he grew hungry.

13. And

13. And seeing at a Distance a Fig-tree full of Leaves, he went up to it to look if he could find any thing upon it, wherewith to satisfy his Hunger: But when he came to it, it had nothing but Leaves, without any Fruit \* at that Season.

14. Jesus therefore cursed it, saying; *Let nothing ever grow on thee more*: Signifying thereby to his Disciples that Curse which should shortly fall upon the Jews, for their making only outward Pretences of Religion, without any real Holiness; like bearing Leaves without Fruit. And the Disciples observed, when Jesus thus cursed the Tree.

13. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves: for the time of figs was not yet.

14. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15. And

\* 'Tis most probable and natural to suppose, that the Tree was barren, or at least failed that one Season; especially if instead of *καρπὸς* we might read *καρπὸς*, *there was no Fruit on it*. But since no Copies read it so, it is by no means absurd to imagine, that our Saviour might at any Time cause a Tree full of Leaves without Fruit to wither, (though it were no Defect in the Tree, but only on account of the Season that it had no Fruit on it;) to represent the Fate of the hypocritical Jews. For Similitudes are not to be carried on beyond the main Thing intended; at least there is no Necessity of doing it.

\* 1  
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altoget  
lefted  
Story.



15 ¶ And they  
came to Jerusa-  
lem: and Jesus  
went into the tem-  
ple, and began to  
cast out them that  
sold and bought  
in the temple, and  
overthrew the ta-  
bles of the money-  
changers, and the  
seats of them that  
sold doves; and

16 And would  
not suffer that a-  
ny man should  
carry any vessel  
through the tem-  
ple.

17 And he taught,  
saying unto them,  
Is it not written,  
My house shall be  
called of all nations  
the house of  
prayer? but ye  
have made it a  
den of thieves.

11. Then they went on to *Jerusalem*; and as soon as they came thither, *Jesus* went into the Temple; and finding the Court of the *Gentiles* (which was a Part of the Temple appointed for the *Gentile* Profelytes to worship in, and therefore by the *Jews* accounted less holy than the other Parts of the Temple: *Jesus*, I say, finding this Place) full of trading People, buying and selling and changing Money; he was displeased at it, and \* turned them all out, and ordered their Seats to be taken away.

16. And he forbad the People  
to carry any Burdens, or any Goods  
or Merchandize, thro the Courts  
of the Temple.

17. For, said he, does not the Scripture say, *Esa. 56. 7. Even the Sons of the Stranger that join themselves to the Lord, will I bring to my holy Mountain, and make them joyful in my House of Prayer: For my House shall be called a House of Prayer to All Nations?* This Place therefore, which is appointed for the

\* It is related by St. Matthew, that *Jesus* did this a Day sooner, and before he cursed the Fig-tree. Either therefore he turned out these People Two Days together, which is not altogether improbable; or else one of the Evangelists neglected the Exactness of Time, as of no Importance in this Story.

the *Gentile* Profelytes to worship in, is truly holy and separated for the Service of God, as well as the rest of the Temple: And ye do very ill, to make it not only a common Thorough-fare, but even a Place of Fraud, Deceit, and Cheating.

18. Thus *Jesus* with Authority forbade the Prophaneing of Sacred Places. But when the Chief of the *Jewish* Teachers heard of it, who were resolved not to be instructed or reformed, and feared that if *Jesus* were suffered to go on thus, their Authority would quickly sink among the People; they consulted among themselves, and resolved to cause *Jesus* to be put to Death; but could not tell which way to accomplish their Design, for fear of the People, who greatly admired *Jesus*'s Doctrine, and were perswaded that he was a Prophet sent from God.

19. ¶ Now at Night, *Jesus* retired again with his Disciples from *Jerusalem* to *Bethany*.

20. And in the Morning, as they were coming back, they saw the Fig-tree, which *Jesus* had cursed the Day before, withered away to the very Roots.

18 And the chief priests and scribes sought how they might destroy him: for they feared him, because the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

11 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

12 And Jesus answering saith unto them, Have faith in God.

13 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have what soever he saith.

14 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

15 And when ye stand, praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

21 At which sudden Alteration, Peter and the rest of the Disciples were surprized, and said to Jesus; Master, look how the Fig-tree, which you cursed yesterday, is quite withered and dead.

22 But Jesus said: Be not surprized at the Strangeness of this Thing; but learn to believe firmly the Power of God, and to trust upon it.

23 For assuredly I tell you, there is nothing so difficult, but if ye set about it in the Fear and for the Glory of God, with a firm Belief and full Trust in his Power, without any Mixture of Doubting or Unbelief, it shall certainly be accomplished.

24 When therefore ye pray at any time to God that he would give Success to your just and pious Endeavours, believe firmly that God is both able and willing to grant what you so desire; and your Request shall certainly be performed.

25 Only, as the Things which ye pray for ought to be just and good, such as may tend to the Glory of God and the Happiness of Men; so the Disposition with which ye pray, ought to be pious and charitable, merciful and ready to forgive, such as may move God to extend Mercy and Forgiveness to you.



26. For if, when ye pray, ye be in a Disposition and Readiness to forgive others who have offended you; God will also forgive your Offences against Him, and graciously hear and answer your Prayers: But if ye will not forgive others; neither will God forgive you, or regard your Prayers.

27. ¶ Then Jesus entred again with his Disciples into Jerusalem. And as he was walking in the Temple, the chief Priests and Teachers and Rulers of the Jews, angry at his having cast the Tradersmen and Merchants out of the Temple, and at his Teaching the People with Plainness and Freedom, came about him to watch for Matter of Accusation against him.

28. And because they could not either confute his Doctrine or deny his Miracles, they asked him by what Authority he acted and taught such Things, and Who gave him this Authority? Hoping to find some handle to accuse him of Sedition.

29. Jesus, knowing that they did not this with any Desire of being informed, but only sought for some Pretence to accuse him, answered them with another Question thus: If you, saith he, will answer one Question which I shall

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 ¶ And they came again to Jerusalem: and as he was walking in the temple, there came to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority dost thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The

30 The baptism of John, was it from heaven or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

propose to you; then I also will answer that, which you have proposed to me.

30. Now my Question is this: When John the Baptist came and baptized amongst you, did he act by Divine Commission, or was his Preaching and Baptizing a meer Humane Design?

31, & 32. Upon this Question these Jewish Doctors reasoned thus with themselves: That if they should say, John acted by Divine Commission; then Jesus might justly accuse them for not believing John, who bore Testimony concerning Jesus. But if they should say, John had no Authority; then the People, who all believed John to be a Prophet really sent by God, would be ready to stone them.

33. They answered therefore to Jesus; We cannot tell whether John acted by Divine Commission or no. And Jesus then in like manner to them; neither do I, saith he, tell you by what Authority I act and teach these Things.

CHAP.

## CHAP. XII.

**A**T this Time *Jesus* spake several Parables or Similitudes, to the Scribes and Chief of the Jews in the Hearing of the People; wherein he signified to them, that the Nation of the Jews having rejected the gracious Offer of the Gospel and the Divine Mercy, should have this great Privilege taken from them and given to another People. Particularly, among others, he gave them this Comparison. *A certain Person, saith he, planted a Vineyard; and having furnished it with all Things necessary for Convenience, Ornament, and Defence, he employed Husbandmen to dress it, and gathered the Fruit of it, and travelled himself into a distant Country. Thus God at the Beginning of the World revealed his Will to Mankind; and particularly to the Nation of the Jews, at the giving of the Law; expecting that they should bring forth the Fruits of Holiness and Obedience, proportionable to their Advantages and Degrees of Knowledge.*

**A**Nd he began to speak unto them by parables. *A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let in out-landish husbandmen, and went into a far country.*

*And he sent his servants into the vineyard, and he sent them at several times. And the husbandmen began to treat them evilly, and they killed them, and stoned them, and cast them out of the vineyard, and killed them.*

*And he sent his son, whom he loved, and they killed him, and cast him out of the vineyard, and killed him.*



2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him and beat him, and sent him away empty.

4 And again he sent unto them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again, he sent another; and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them saying, They will reverence my son,

2, 3. But when at the Time of Vintage the Owner sent his Servant to these Husbandmen, to receive of them the Fruit of his Vineyard, they instead of justly returning him his Due, most ungratefully beat his Servant, and sent him home empty: Thus when God expected that the Jews should cheerfully obey the Law he had given them for their own Happiness, they on the contrary with an Ingratitude rebelled against him, and abused his Prophets which he sent to reform them.

4, 5. Again, the Master of the Vineyard sent other Servants to the Husbandmen; and after them, others: But all these also the Husbandmen treated in like manner; sending some of them home with Contempt, beaten and abused; and others they killed outright: Thus God sent more Prophets to the Jews from time to time, to exhort them to repent, and to return to their Obedience; but they despised and rejected the Admonitions of the Prophets; persecuting them, misusing them, and even murdering some of them.

6. After all this, the Owner of the Vineyard, having one only Son whom he loved, resolved to send him to the Husbandmen to receive the Fruit of his Vineyard; thinking, that

surely they would be ashamed and afraid to affront his Son. Thus God, after all other Means had proved ineffectual, sent at last his own Son into the World, with much Long-suffering, to make to the Jews the last Offers of Repentance and Reconciliation.

7, & 8. But the Malice of the Husbandmen was now grown to exceed all measure, so that it was not to be conquered by any Kindness or Forbearance; When therefore they saw the Son, they thought, if he were but once destroyed, they should then be disturbed no more in their unjust Possession; and accordingly they cast him out of the Vineyard, and slew him: Thus the Jews, to their continued Disobedience and Impenitence, added this also at length, to fill up the Measure of their Iniquity; that they rejected and despised the Son of God himself, and at the very time when this Parable was spoken, were just preparing to condemn and kill him.

9. Now, said Jesus, when the Master of the Vineyard returns, what will he do to these wicked Husbandmen? The Scribes and chief Teachers of the Jews, not yet perceiving the true Intent of the Parable, \* answered: He will miserably destroy those ungrateful and rebellious Wretches; and will let out

7 But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he shall come and destroy the husbandmen, and will give the vineyard unto others.

\* Mat. 21.  
41.

10 And have ye not read this scripture? The stone which the builders rejected is become the head of the corner.

his Vineyard to others, who shall duly render him his Fruit in its Season.

Then Jesus replied: Ye have judged well, and have passed a just Sentence upon your selves; For this is your own Case; and ye are the Persons to whom God thus entrusted his Vineyard, which is his Church: But when he expected from you the Fruits of Holiness and Obedience, ye on the contrary persecuted and slew his Prophets; and when he sent unto you his only Son, ye have rejected Him also, and are now going about to kill him: \* Therefore God will take away from you

\* Mat. 21.

43.

the Privileges of the Gospel, and give them to another People who shall serve him better; and Christ, being rejected by the Chief of the Jews, I shall receive the Gentiles and unite Them into his Church, in like manner as the principal Corner-stone in a House unites and keeps the two Sides of a Building together.

+ Ps. 118.

22, & 23.

11 This is a wonderful Act of the Divine Power, and an extraordinary Instance of the immediate and overruling Influence of God's peculiar Providence.

People to pay Tribute to the Roman Emperor, or no?

12. ¶ Now

11 This was the Lords doing, and it is marvellous in our eyes.



And 2. Now the Chief Priests and Scribes, seeing that Jesus at last thus plainly applied the Parable to them, in great Rage and Indignation resolved to lay hold upon him, and have him put to Death: But for fear of the People, who they saw were pleased with his Doctrine and admired his Miracles, they durst not venture to apprehend him openly upon this Account, and by their own Authority.

They contrived therefore to send to him some of the Pharisees and of the Followers of Herod, to propose unto him Questions to him, and to say, if they could draw any Words from him, which they might improve into Matter of Accusation against him before the Roman Governor.

Accordingly, these Spies went to him, and said: Master, we are fully satisfied that you are a Teacher sent from God, that you do speak the Truth with all Freedom, and that you will not be restrained by Fear or Respect to any Man whatsoever, from declaring to us plainly the Will of God. Tell us therefore, Ought we Jews, who are God's peculiar People, to pay Tribute to the Roman Emperor, or no?

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12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it, and he saith unto them, Whose is this image and superscription? And they said unto him, Cesars.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesars, and to God the things that are Gods. And they marvelled at him.

15 This they asked, thinking with themselves that if Jesus should say absolutely, *They ought not to pay Tribute*, he might then be accused to the Governour of designing to move Sedition; and if he should say, *They ought*, then he might fall under the Envy of the People, for asserting the *Roman* Right of keeping them in Subjection. But *Jesus*, knowing their malicious Design, said; *Why do ye lay Snares for me, ye Hypocrites? Show me a Piece of that Money wherein your Tribute is demanded to be paid.*

16 And when they brought it to him, he asked them whose Image and Inscription it bore; they said, *Cesar's*.

17 Then said *Jesus*; Pay therefore to *Cesar* what is *Cesar's* Due; and be always so far subject to the Government as is under, as is consistent with your Obedience to the Commands of God. Which Answer being so wise and just, that they could not any way wrest it to their use on either Side, without exposing themselves to the Censure and Indignation of the People; they went away from him, greatly surprized at his Wisdom and Caution.

18 ¶ After

18 ¶ After these were gone, came some of the Sadducees, who believe no future State after this present Life; and they asked Je-

su, saying, Master, the Law appoints (Deut. 25. 5.) that if a Man dies and leaves his Wife without any Children, his Brother should marry his Widow, and raise up an Heir for him, to keep up his Name;

19 Now there were among us Seven Brethren, whereof one married a Wife; and dying, left his Wife without any Children.

20 Whereupon another of the Brethren, according to the Law, married the same Woman; and he died also without Children; and a third likewise after him; and in short, they all Seven married her, and died without Children; and the Woman died last.

21 Now if there be, as you teach, a future State, and another Life after this; whose Wife must this Woman be in that future State? For they all alike married her.

22 And the se-

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed;

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And



24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

24. But Jesus, pitying their Ignorance, said: Ye talk very foolishly; neither considering the Power of God, that he who created Man in this present State, can as easily continue him in a future; nor understanding what kind of State that future Life is, which the Scripture teaches us to expect.

25. For that future Life shall not be like this present State, as ye fondly imagine. For here indeed continual Mortality makes Marriage necessary to preserve a Succession of Men: But in that other State, Men shall be immortal like the Angels now in Heaven; and as there will be no Death, so neither will there be any need of Marrying.

26. And that there shall really be such a Life after this, the Scripture sufficiently declares, in those Words which God spake to Moses out of the Bush, saying; *I am the God of Abraham, Isaac, and Jacob.*

27. For since those holy Men received not a full Performance of God's Promises while they were upon Earth, and God cannot properly be called the God of those that are utterly perished; 'tis plain there must be a future State, wherein those Patriarchs shall be rewarded by God, and

\*See Note and \* consequently another Life on Mat. 22. after this.  
31, & 32.

28. ¶ The Sadducees being thus silenced; one of the Pharisees, who was a Scribe or Expounder of the Law, having heard *Jesus* talk with the Sadducees and confute them, thought that he could put a harder Question to *Jesus* than they had done, and he asked him, saying: Which is the first and principal of all God's Commandments? And which is the chief and most necessary Part of the Law; the Ceremonial, or the Moral?

29, & 30. *Jesus* said: The principal and most necessary Commandments in the whole Law of God, are these Two: First, That we acknowledge and worship the true God, and Him only; and that we serve and obey him, sincerely and affectionately, entirely and constantly, with all Readiness, Chearfulness and Vigour.

31. And Secondly, That we deal with all Men as we desire they should deal with us, with all Justice, Equity, and Charity. These Moral Precepts, said *Jesus*, are the principal and most necessary Part of God's Law; and there are no positive Institutions, of equal Obligation with them.

28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And *Jesus* answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord;

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thy self: there is none other commandment greater than these.

32 And

32 And the scribe said unto him, Well Master, thou hast said the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole-burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

33 At this Answer the Scribe, who at his first putting the Question came (as it seems) with a Design to tempt or en-  
snare *Jesus*, being now convinced of *Jesus's* Wisdom and Integrity,

replied, Verily, Master, you have given a wise and good Answer! For assuredly to worship the one only true God, and to obey him with all Sincerity, Cheerfulness and Constancy; and to observe in all our Dealings with Men, exact Justice, Equity, and Charity; is a more indispensable Duty, and a more acceptable Service, than all the Offerings and Sacrifices in the World.

34 Whereupon *Jesus*, observing that the Man took his Answer rightly, and applied it wisely; said unto him, You do not want much of being a true and perfect Christian; I keep and persist in this Disposition of Mind; and you are well fitted to receive the Gospel, to be a true Member of the Church of God on Earth, and of his Kingdom hereafter in Heaven.

35 ¶ Now *Jesus* having put to silence both the Pharisees and Sadducees upon all the Questions which they had proposed to him, he on the contrary proposed a Question to them, as he continued teaching



teaching in the Temple; and he asked them, saying: Your Doctors and Expounders of the Law tell you that Christ, or the *Messiah*, must be the Son of David; How is this consistent with what ye read in the Scripture, *Psalms* 110. 1?

36. For there *David*, who was an inspired Person, speaketh thus; *The Lord said unto my Lord, Sit thou at my Right-hand till I make thine Enemies thy Foot-stool*: And this ye all acknowledge to be spoken of the *Messiah*.

37. Now therefore if *David* thus calleth the *Messiah* his Lord, how can the *Messiah* be his Son? Can the same Person be both his Superior and Inferior? To this Question, the Scribes and Pharisees not knowing that Christ was more than a meer Man, and that in his Divine Nature he was superior to *David*, though inferior in his Humane; were not able to make any Answer: But the common People were pleased to see *Jesus* too hard for their proud Teachers, and they hearkned to his Doctrine with Attention and Gladness.

36 For David himself said by the holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool.

37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

38, & 39. ¶ At that time Jesus said to his Disciples and to all the People: Beware of the Hypocrisie of the Scribes and Pharisees; who affect to walk in long Garments, as wise and grave Teachers of the People; and love to be saluted with great Respect in the Streets, as Rabbies or Heads of Sects; and strive to have the uppermost Seats both in Religious Assemblies and at all publick Entertainments, as Men of the greatest Worth and Dignity.

40. Beware, I say, of the Hypocrisie of these Men. For under all their Pretences of extraordinary Piety, they are secretly guilty of Fraud, Oppression, Extortion and Rapine; and 'tis only to cover these vile Practices the better, that they make such a great outward Show of Devotion: Wherefore they shall receive double Punishment at the Hands of God.

41. ¶ After this, Jesus sitting in the Court of the Temple, over-against the Treasury, look'd upon the People as they cast in their Free-will-offerings into the Chest for pious and charitable Uses. And many rich Men gave very large Sums.

K

42. And

42. And among the rest there came a poor Widow-woman, and put in Two small Pieces of Money, making the Value of a Farthing.

43. Which when Jesus observed; he called his Disciples to him, and said: Assuredly I tell you, this poor Woman has done a greater Act of Piety and Charity, than any of the rich Men whom you saw cast in such a great Deal of Money.

44. For they gave only a small Proportion out of their great Estates: But she in the Zeal of her Heart has put in her whole Stock: And God judges of Mens Actions, not by the Measure of the outward Work, but by the inward Disposition and Affection of the Heart.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called unto him his disciples, and said unto them, Verily I say unto you, that this poor widow hath cast more in, than they which have cast into the treasury.

44. For all they did cast in of the abundance: but she of her want did cast in all that she had, even of her living.



shall we be able to discern, when  
all these things shall be ready to

H A P. XIII.

1 **A**ND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what build-  
ings are here.

2 And Jesus answering said unto him, Seest thou these great build-  
ings? there shall not be left one stone upon another that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

1. **A**FTER this, as Jesus was going out of the Temple, his Disciples desired him to observe the Materials and the Work-  
manship of it, thinking that he would admire the Magnificence and Strength of the Building.

2. But Jesus said: Do ye wonder at the Beauty and Stateli-  
ness of this Structure, as if it were to last for ever? I tell you, it shall shortly be overthrown with such a terrible and utter Desolation, that there shall not be left so much as the Ruins of a Wall, or any Foot-steps of so great a Fabrick.

3. Then they went to the Mount of Olives; and as Jesus sat there upon the Hill, in a Place where he had a full View of the City and Temple, some of his Disciples came to him privately, and asked him, saying;

4. When shall all those strange  
Revolutions, that you have so often told us of, come to pass? When shall the Jewish Govern-  
ment and Polity be dissolved, and the Kingdom of the Messiah be established? And by what Signs shall

shall we be able to discern, when all these Things shall be ready to be accomplished?

\* See Paraphr. on Mat. 24. 4.

5. *Jesus* \* answered: Beware that no one impose upon you with false Notions concerning the Kingdom of the *Messiah*, and the Manner of its Establishment.

6. For there shall arise several Impostors, who will each profess himself to be the *Messiah*, and pretend to be sent by God to deliver the *Jews* from the Power of the *Romans*, and to set up an Earthly Kingdom in *Judaea*; and these Deceivers shall seduce many, to the Destruction both of themselves and their Followers. But be not ye deceived by them; neither give any heed at all to any Reports of Christ's Appearing here or there to deliver his People the *Jews*: For so far will Christ be from appearing to set up a Temporal Dominion amongst them, that on the contrary the real Establishment of his Kingdom will begin with the Destruction of their City and Nation.

7. When therefore ye shall hear Reports of Wars and Tumults, of Seditions and Insurrections, and great Confusion; be not surprised or terrified at the News of these Calamities: For these things must of Necessity happen, before

5 And Jesus answering them, began to say, Take heed lest any man deceive you.

6 For many shall come in my name, saying, I am Christ, and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 For

the Destruction of Jerusalem, and in order to it. [*And in like manner before the End of the World, whereof this Desolation of the Jews will be a fit Type.*]

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

8. For there shall be Divisions and Civil Wars, and great Com-motions in several Parts of the Land: And these Calamities shall be accompanied with Scarcity and Famine, with strange Fears and Terrors: All which Things shall be the Fore-runners and the Beginning of that great Destruction, which shall end in the Dissolution of the Jewish State and Govern-ment.

9 But take heed to your selves: for they shall deliver you up to coun-cels; and in the sy-nagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony a- gainst them.

9. In the mean time be ye care-ful in the midst of these Calami-ties to preserve your Integrity, and not to be moved by any Dis-couragements from maintaining the Profession of the Truth. For Men will hate and persecute you for the sake of my Religion: And ye shall not only be examined be-fore the Jewish Councils, and beat-en unjustly in *their* publick Assem-blies; but ye shall moreover be brought in Judgment even before *Heathen* Princes and Governours, that the Doctrine of true Religi-on may have an Opportunity of being declared and vindicated be-fore *Them* also.



10. And by this Means the Gospel shall be published, not only through all *Judea*, but it shall begin to be established even among the *Gentiles* also, before the final Dissolution of the Jewish Government and Religion.

11. Now when ye be accused (as I have foretold you) and prosecuted before Rulers and Magistrates for the Sake of my Religion, be not solicitous how to make your Defence, neither study beforehand how to plead your own Cause with any advantageous Representations of Humane Eloquence: For your Doctrine shall be a sufficient Vindication of it self, and your Works shall be an abundant Evidence of your Commission; so that not so much you your selves, as God himself shall plead for you.

12. Only ye must expect that the Persecution raised against you upon my Account will be very barbarous and unnatural. For to such a Height will the Malice of incorrigibly vicious Men arise, and so irreconcilably will they hate that Doctrine which cannot be consistent with their Superstitions and their Lusts, that they will break through all the Obligations even of natural Affection to oppose it; and not only Strangers, but even the very nearest

10 And the gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death,

13 And ye shall be hated of all men for my names sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth, understand) then let them that be in Judea, flee to the mountains:

Relations shall upon this account persecute one another, and betray one another to Death.

13. And indeed ye will find the Generality of Men set themselves obstinately against you, to oppose and discourage you. But be not terrified at this; much less driven to Despair: For who-soever, notwithstanding all the Persecutions and Discouragements he may meet with, shall continue stedfast in the Profession and Practice of the Truth; shall for his present Reward be directed by the special Providence of God to escape that Temporal Destruction which is coming upon the Jews, and in the End shall inherit eternal Life.

14. And now as to the Signs which shall immediately precede this total Desolation of Judea: When ye shall see Jerusalem besieged by the Roman Army, (according to Daniel's Prophecy, which let him that readeth, consider and understand;) then know that the final Destruction of the Jewish Nation is just at hand: And accordingly, whoever is in the open Country, let him flee immediately to the Mountains.

15, & 16. And because the Ruin of the Country will be very suddain, therefore let your Flight be as speedy as possible. Let no Man tarry in hopes of saving his Goods, but leave all Things behind him, and flee every one for his Life, as Lot did out of Sodom, without so much as looking back.

17. Miserable at that Time will be the Case of those, who through Sickness or any other natural or accidental Impediment, shall be hindred from fleeing immediately and swiftly.

18. Pray therefore that God would be pleased in his good Providence so to dispose and order the Circumstances of Things, that neither want of Health, nor the Unseasonableness of the Time, nor any other Accident, may prevent or retard your Flight.

19. For verily the Afflictions and Calamities, the Fears and Terrors, the Confusion and Anguish that shall fall upon Men at that Time, when Plagues and miserable Famine, when Distress from the Enemy abroad, and Misunderstandings and Quarrels, Tumults and horrid Cruelties from seditious Persons at home, shall all meet together; will be greater than ever happened to any Nation before, or shall ever happen after.

15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be,



20 And except that the Lord had shortned those days, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortned the days.

21 And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him not.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

20. So that if these Calamities were to be as lasting, as they will be sharp and severe, no Man could possibly escape: But for the Sake of good and sincere Men, whom God designs to deliver and make eminent Members of his Church, the Time of this Affliction shall be shortned.

21. Now in the Time of these Distresses, if there be any Reports spread abroad by weak or designing Men, that Christ appears in this or the other Place, in order to deliver the *Jews*, and to rescue them from the Power of the *Romans*; regard it not.

22. For, to compleat the just Punishment of the unbelieving *Jews*, there shall arise great Impostors and Deceivers; some of which shall pretend to be Prophets and holy Men, seducing ignorant Persons to follow them to their own Destruction: And others shall pretend to be the *Messiah*, sent by God to deliver his People; and they shall work strange Cheats and lying Wonders, so as to delude not only the unbelieving *Jews*, but, if it were possible, even sincere Christians also.

23. Take heed therefore, and be not led away by any of these Deceivers; Remember, that I have given you Warning of them beforehand.

24, & 25.

24, & 25. ¶ Thus have I given you an Account of the State of Things, and of the Signs which shall precede the Destruction of Jerusalem. The End of all which Calamities shall be, that the whole Nation, Government, Polity and Religion of the Jews shall be totally dissolved.

26, & 27. And then it shall appear plainly, that Jesus was indeed the Messiah, by this wonderful Destruction of those who rejected his Gospel: After which he shall send forth his Ministers through all Parts of the World, and they shall preach with great and glorious Success, converting Men by the Excellency of their Doctrine and the Greatness of their Works, and shall gather together sincere and good Men not only of the Jews, but also out of all the Nations of the Gentiles, into the Communion and Profession of his true Religion. (And in like manner at the End of the World, of which the Destruction of Jerusalem is a proper Type; after

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light:

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 And

† ὁ Ἰησοῦς ἐκτίσθη, &c. 'Tis well known how usual these lofty Figures are in all the Eastern Languages and Dr. Lightfoot well observes out of the Talmud, that the Jews used these very Phrases in describing the Ruin even of a single Family.

many strange Revolutions and great Calamities and Distresses, Christ shall appear in the Clouds of Heaven, with Power and great Glory, to judge Mankind; and he shall by the Ministry of his Angels gather out of all Parts of the World his true and sincere Servants, who have believed God and obeyed his Commandments, to save and reward them; but the Wicked he shall destroy, finally and for ever.)

28 Now learn a parable of the fig-tree: When her branch is yet tender and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know, that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

28, & 29. And now observe this Similitude, which I am about to tell you. As, when ye see the Trees shoot forth their tender Buds and begin to be covered with Leaves, ye know certainly that Summer is coming on: So, when ye shall see these many Signs, which I have foretold you, come to pass; know that that great Destruction of the Jewish Nation, whereby the Kingdom of the Messiah shall be established upon Earth, approaches very near.

30. Assuredly I tell you, all these Things shall be fulfilled in this present Age, even in the Sight of some who are now alive, and shall be Eye-witnesses of them.

31. † And



31. † And doubt not but every Tittle of what I have told you, shall punctually come to pass: For God hath irreversibly determined to do all these Things; and sooner may Heaven and Earth perish, than any one of my Words fail of being accomplished.

32. Only as to the precise Time when this great Desolation shall happen, [*and in like manner, when the last Judgment shall be,*] God has never revealed that, neither to Man nor Angel, nay, nor to \* me my self: But as *Daniel* prophesied of it at a Distance, without determining exactly when it should come to pass; so I, though I tell you more clearly and distinctly the Fore-runners and Signs and Circumstances of it, yet \* nei-

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 Take

† Some have conjectured, and indeed very ingeniously, that this Verse is a Transition from the Description of the Destruction of Jerusalem to that of the Day of Judgment: And then it must be thus paraphrased: *What I have told you about the Destruction of Jerusalem, shall all be fulfilled in the present Age: But I have a greater Thing to declare to you, and that is the End of the World and the general Judgment; which shall also certainly come to pass; but the Time when it shall be, is not revealed.*

\* \* 'Tis plain these Words, *ὅτι ὁ υἱός*, must signifie one of these Two Things; either that the *Humane Nature* of Christ knew not the precise Time; or else that he was not commissioned to reveal it. The former seems the most easie Explication; it being said expressly in other Places of Scripture, that Christ, *i. e.* his Human Soul, increased in Wisdom or Knowledge by Degrees; as he is also said to be exalted in Power, Phil. 2. 9.

33 Take ye heed,  
watch and pray:  
for ye know not  
when the time is.

34 *For the Son  
of man is as a man  
taking a far jour-  
ney, who left his  
house, and gave  
authority to his  
servants, and to  
every man his  
work, and com-  
manded the por-  
ter to watch.*

35 Watch ye  
therefore, (for ye  
know not when  
the master of the  
house cometh; at  
even, or at mid-  
night, or at the  
cock-crowing, or  
in the morning)

36 Left coming  
suddenly, he find  
you sleeping.

ther *have* I Commission to declare  
the exact Time when it shall be.

33. Be careful therefore, and  
watchful, and diligent; that ye  
may be always ready, and in a  
holy and pious Disposition wor-  
thy of Deliverance, when ever  
your Lord shall appear: Because  
ye know not the Time when this  
great Destruction [*or when Death  
and Judgment*] will come.

34. For as a Man travelling  
into a far Country, leaves his  
Goods in charge with his Ser-  
vants, and appoints to every one  
his particular Business, wherein  
he expects to find them diligently  
employed at what time soever he  
shall think fit to return: So Christ  
revealing the Will of God to  
Men, has declared to every one  
his particular Duty, wherein he  
expects to find them exercised,  
whenever he shall please to call  
them to an Account.

35, & 36. Wherefore as Ser-  
vants thus entrusted with their  
Master's Business, ought to be ve-  
ry careful, that at what time  
soever their Master comes home,  
whether early or late, in the  
Morning or at Night, he may find  
them not lazy and negligent, but  
diligent and employed in their  
Business: So ought ye to be care-  
ful, that whensoever Christ shall  
come, either in any Temporal or  
in

in the Final Judgment, he may not surprize you viciously or foolishly employed, but wisely and patiently doing your Duty.

37. And what I now say unto you my present Disciples, I would be understood to speak to all Men in all Ages: That they may prepare themselves by a holy and pious Conversation, so as never to be surprized in a sinful State by Death and Judgment.

37 And what I say unto you, I say unto all, Watch.

## CHAP. XIV.

\* Mat. 26.

2.

1. **T**Hese Things *Jesus* \* spake, Two Days before the Feast of the Passover. About which time the chief Priests and Teachers of the *Jews*, having before resolved to destroy *Jesus*, held a Consultation which way they might apprehend him *privately*, so that the People, who admired his Doctrine and Miracles, might not have an Opportunity of rescuing him.

2. In this Consultation, there were several who advised, not to apprehend *Jesus* at all at a Time of such general Concourse as the Passover; lest, when they had seized him though never so *privately*, the People should after-

1 **A**fter two days, was the feast of the passover, and of unleavened bread and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said not on the feast day, lest there be an uproar of the people.

3 ¶ And



wards come together and rescue him. But, *Judas* offering to betray him into their Hands, the Opinion of others to take that Opportunity of apprehending him forthwith, prevailed.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaſter-box of ointment of ſpikenard, very precious; and ſhe brake the box, and poured it on his head.

4 And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of ointment made?

5 For it might have been ſold for more then three hundred pence, and have been given to the poor. And they murmured againſt her.

3. Now the immediate Occaſion of *Judas's* offering to betray him, was this. *Jeſus* having been \* *ſome Days before* at Bethany, at the Houſe of one *Simon* who had been cured of the Leproſie; there came a Woman behind him, as he was ſitting at Meat, and poured upon his Head a Pot of very precious Ointment, and anointed him therewith.

4, & 5. Whereupon † *Judas*, who was of a covetous Diſpoſition, and thought this Prodigality of the Woman deſerved a Rebuke, ſaid in diſcontent; Wherefore was all this good Ointment ſuffered to be waſted, which might have been ſold for a great Deal of Money, enough to have relieved ſeveral poor People?

† See Note on Mat. 26. 8.

6. But

\* Not, *Two Days before the Paſſover*, as if this were to be connected with Ver. 1. but *about a Week before*, as in *John*. 12. 1. And thus this Hiſtory, (the Time whereof is much perplexed by Dr. *Lightfoot* and ſome others,) may well be the ſame with that in *John* 12. as the other Circumſtances of it plainly ſhow it to be.

6. But *Jesús*, knowing his Heart, and that he spake this not out of Charity but Covetousness, replied: Nay, do not disturb the Woman, who has done a very good Work in testifying her Respect, and paying this last Honour to me before my Death.

7. For, as to what you say about the Poor; you have *them* always with you, and you may relieve them whenever you please: But I have only a very little while to continue among you; so that you need not grudge what is spent upon me in this short time.

8. 'Tis but a very little while, I say, that I shall tarry with you: For within Six or Seven Days I shall be dead and buried: And therefore there is one good Thing more, which you are not aware of, that this Woman has done for me: She has anointed my Body beforehand against the Burial; and been directed by Providence to do that to me yet alive, which she would have desired, and you would easily have allowed her to have done to me when dead.

6 And *Jesús* said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whenever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Where-soever this gospel shall be preached throughout the world, *this* also that he hath done shall be spoken of, for a memorial of her.

9. Assuredly I tell you, there is no Part of the World where my History shall be related, and my Doctrine preached; but this Thing, which this Woman has now done, shall be mentioned also, for the Commendation of her Piety and the Remembrance of her Zeal.

10. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

10. At this Answer, *Judas* was much offended: So that partly out of Discontent, and partly through Covetousness, he resolved to betray *Jesus* into the Hands of his Enemies; and accordingly he went soon after to the chief Priests, who he knew were consulting how to apprehend *Jesus*, and offered for a Sum of Money to deliver him into their Power.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

11. This Offer those malicious *Jews* joyfully embraced; and they agreed with *Judas* for Thirty Pieces of Silver; and from that Instant *Judas* waited only for a convenient Opportunity to betray him privately into their Hands.

12. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

12. ¶ Now on the First Day of unleavened Bread, before the Evening which began the Day wherein the Passover was to be eaten, the Disciples asked *Jesus*, where he would have them make Preparation for his Eating the Passover.



## A Paraphrase on

## Chap. XIV.

13. *Jesus* said, Go Two of you into the City, and as soon as ye are entred in, ye shall see a Man in the Street carrying a Pitcher of Water; follow him.

14. And when ye come into the House where the Man goes in, go ye in with him, and say to the Master of the House: *Thou saith our Master; Where is the Guests Chamber, where I shall eat the Passover with my Disciples?*

15. And the Providence of God will so dispose Things, that without any farther Inquiry the Man will immediately conduct you to a large upper Room ready furnished; there prepare the Passover against our coming.

16. Accordingly Two of the Disciples, viz. *Peter* and *John*, went into the City, and found every Thing succeed exactly as *Jesus* had foretold them; and they made all Things ready for his eating the Passover.

17. And at Night *Jesus* came, and sat down with his Twelve Disciples.

18. And as they were eating, *Jesus* said; Verily One of you Twelve, even One that now eateth at the Table with me, will most ungratefully betray me into the Hands of my Persecutors.

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat, and did eat, *Jesus* said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born.

19. At this they all, except Judas, knowing their Innocence, yet fearful of their own Weakness, and desirous to be freed from Suspicion by Jesus's express Declaration, urged with great Solicitousness to know who it should be: And every one said; Lord, I hope 'tis not I, that shall be guilty of so horrid Crime.

20. But Jesus replied again: It is one of you Twelve; nay, One that sits very near me, eating of the same Mess, and dipping in the same Dish with me.

21. And I indeed must be delivered over into the Power of wicked Men, to be crucified and slain. For thus God hath decreed, and the Prophets have foretold, that I should suffer and die for the Salvation of Mankind. But woe be to that Man, through whose Perfidiousness I shall be betrayed to suffer these Things. For though the infinite Wisdom of Divine Providence wonderfully over-rules the malicious Actions of the worst Men, to bring about wise, just, and good Designs; yet the Baseness and Treachery of those who do and intend Evil, is never the less worthy of Punishment. Wherefore dreadful shall be the Punishment of him that betrays me; so that it had been better for him if he had never

been born, or had quickly perished by some untimely Death.

\* 10. 21. 16.

may be  
the Aorist; when  
they had  
eaten.

22. ¶ At the \* Conclusion of this Supper, Jesus took Bread, and when he had given Thanks, he brake it, and gave it to his Disciples, saying; Take, eat: And as the Passover has been hitherto a perpetual Commemoration of the Jews Deliverance out of Egypt; so from henceforward let your eating this Sacramental Bread, be a continual Remembrance of my Body being broken for you.

23. In like manner he took the Cup, and when he had given Thanks, he gave it to them, saying; Drink ye all of this:

24. And let your drinking this Sacramental Wine, be from henceforward a perpetual Commemoration of my Blood shed, and of the new Covenant of the Gospel thereby established, for the Salvation of Sinners.

25. For after this, I will have the Jewish \* Passover no longer continued: But the Things, of which that and the like Institutions were only faint Representations, shall from this Time begin to be accomplished in the Kingdom of *Messias*.

\* Luk. 22.  
16.

22. ¶ And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. 24. And he said unto them, This is my blood of the new testament, which is shed for many.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God.

26 ¶ And



26. And when they had sung an hymn, they went out unto the mount of Olives.

27. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28. But after that I am risen, I will go before you into Galilee.

29. But Peter said unto him, Although all shall be offended, yet will not I.

30. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

26. ¶ Then, having sung an Hymn, according to the usual Custom; they rose up, and went out towards the Mount of Olives.

27. And as they were going, Jesus said unto his Disciples: The Time of my Suffering is come; and ye will be so afraid and discouraged at the Things which ye shall see befall me, that this very Night ye shall all forsake me and flee; so that this Prophecy will exactly be accomplished in me; (*Zeck. 13. 7.*) *Smite the Shepherd, and the Sheep shall be scattered.*

28. But do not utterly despair. For though the Jews shall prevail so far, as even to take away my Life, yet I will rise again from the Dead, and appear to you in Galilee.

29. Hereupon Peter, full of Courage, and too confident of his own Strength, replied; Lord, though all the rest of your Disciples should be afraid and forsake you, yet I never would leave you in any Danger whatsoever.

30. Jesus said, Are you so confident, Peter? Verily I tell you, this same Night, before \* Three \* See Note on Mat. a Clock in the Morning, you will thrice deny that ever you knew me. 26. 34.

31. But the more *Jesus* forewarned him of his Weakness, with so much the greater Eagerness and Assurance did *Peter* again and again protest, that nothing should ever make him afraid to own and confess *Jesus*, no not though it should cost him his Life. And the same also said the rest of the Disciples.

32. & 33. ¶ Now when they came to a Place called *Gethsemane*, at the Foot of the Mount of *Olivet*, *Jesus* left Eight of his Disciples there, bidding them tarry till he came back: And going on a little further with only *Peter*, *James* and *John*, that they who had been Witnesses of his glorious Transfiguration, might be Witnesses also of his lowest Humiliation and Passion; he began, in the Presence of these Three Disciples, to be in a great Consternation and Anguish of Mind.

34. And he said unto them; My Mind is in a great Agony, even like the Agony of Death: Tarry ye here and watch, while I retire a little, to pray.

35. Then leaving these also behind him, he went on a little further alone; and kneeling down on the Ground, he prayed against his approaching Passion and Death, saying;

31 But he took the more vehemently. If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he took with him *Peter*, and *James*, and *John*, and began to be sore amazed, and to be very heavy,

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him.

# Chap. XIV.

36 And he said, Abba, Father, all things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

# St. MARK.

36. O Almighty Father, if in thy infinite Wisdom thou sawest it fit, and that thy Glory and the Salvation of Men could be equally promoted without my Suffering this painful and ignominious Death, I could even desire that I might escape it; But this is only the first Apprehension that Human Nature has of Death; and I submit my self wholly to thy Divine Will and Pleasure.

37. Then coming back to his Disciples, he found them asleep; For it was late in the Night, and they were very drowsie and sorrowful: And he said to Peter; Are you asleep, Simon? Could you undertake just now to die for my sake, and can you not now watch with me in my Agony One Hour?

38. Watch and Pray, that God may deliver you from the Dangers, to which ye are going to be exposed: I know your Minds are sincere and your Dispositions good; but the natural Wants and Infirmities of the Body will betray you into Danger, if the Resolutions of your Minds be not strong enough to overcome them in Time of Peril and Necessity.

39. Again, Jesus retired from his Disciples a Second time, and prayed after the same Manner; submitting himself wholly to the divine Will.



40. And when he came back, he found them asleep again: For they could not keep themselves awake; and they understood not what he meant, nor knew what Answer to make him.

41. Again, *Jesus* withdrew from them the Third time, and prayed after the same Manner: And when he returned, he said to the Disciples; \* Are ye yet overcome with Sleep and Drowsiness? Nay, ye may ev'n sleep on now; I have overcome my Agony, and 'tis too late for your watching to be any Comfort or Assistance to me now. The Time of my Suffering is come, and I am just going to be betrayed into the Hands of those who seek my Life.

42. Come, rise, let us be going: The Traitor, that comes to apprehend me, is just upon us.

43. Scarcely had *Jesus* said these Words, when suddenly *Judas* appeared, with a great Number of Officers and Servants following him, armed with Swords and Clubs; whom the chief Priests and Rulers of the *Jews* had sent to apprehend *Jesus* in this his private Retirement, *Judas* having undertaken to conduct them.

40. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him.

41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners,

42. Rise up, let us go; lo, he that betrayeth me is at hand.

43. ¶ And immediately, while he yet spake, cometh *Judas*, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44. And

\*See Note  
on Mat.  
26. 45.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, the same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master: and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by, drew out a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me?

44 Now because the Officers did not know *Jesus's* Face, and it was also Night; *Judas* agreed to give them this Token, that when they saw him go up to any one and salute him with a Kiss, they should thereby know that this was *Jesus*, and be sure to lay hold on him immediately, and keep him from escaping.

45 As soon therefore as *Judas* saw *Jesus*, he went directly to him, and saluted him with much seeming Respect, and kissed him.

46 Whereupon the Officers, according to the appointed Signal, presently apprehended him and held him fast.

47 Which when the Disciples saw, they were affrighted and amazed. But *Peter*, always courageous and bolder than the rest, drew his Sword, and smote one of the High Priests Servants, and wounded him on the Head.

48 But *Jesus* healed the Man's Wound, and having rebuked *Peter* for his indiscreet Zeal, he expostulated mildly with those who apprehended him, saying: Why come ye out at this time of Night, armed and prepared to seize me by Violence; as if ye were sent to apprehend some Robber, that would defend himself, and make great Resistance?

49. Did

49. Did not I use to sit constantly in the Temple, teaching the People publickly and at Noon-day? where, if I had been guilty of any Crime, ye might have laid hold on me whenever you pleased? What Need then was there for all this Force and Secresie to apprehend me? But now is the Time which the Wisdom of God has appointed, and which the Scriptures of the Prophets have foretold that I should suffer in; and therefore am I delivered into your Hands.

50. Then all the Disciples, seeing there was no Remedy, and that Jesus would not suffer them to endeavour to rescue him, forsook him and fled.

51, & 52. Among whom was one, a young Man; who having only a loose Cloth about his naked Body; and the Officers, who suspected him to be a Disciple of Jesus, laying hold of the Cloth to apprehend him; he let go the Cloth, and fled away naked.

53. ¶ Jesus therefore being thus secured, and his Disciples dispersed; he was led away to Caiaphas the High Priest's House, where all the Chief Priests, and Elders, and Teachers of the Jews were ready assembled to try him.

49. I was daily with you in the temple, teaching, and ye took me not, but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest; and with him were assembled all the chief priests, and the elders, and the scribes.



54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests, and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

54. And as the Officers were carrying him, Peter followed at a distance, and went in after them into the High Priest's House, and sat down as a Stranger among the Servants at the Fire; waiting to see what the Event of this Thing would be.

55. Now the Chief of the Jews having gotten Jesus in their Power, and being beforehand resolved to put him to Death; that they might seem to do that with some Appearance of Justice, which however they were resolved in any wise to do, they used all possible Means to procure Persons to witness such Things against him as might reach his Life, but they could not.

56. For though many came in to witness against him, yet so frivolous and trifling were the Things they testified, that even these unjust Judges themselves, who had before his Trial resolved to condemn him, could not find therein \* sufficient Pretence to give Sentence against him.

57, & 58. At last, after several others, there came in some, who, maliciously misrepresenting and misinterpreting some Words of his which they did not understand, witnessed that they heard him say, *He could pull down the Temple made with Hands, and with-*

† ion.

in three days build another made  
without hands.

But neither did this seem  
a sufficient Pretence to put him  
to Death.

Then the High Priest stood  
up himself, and asked Jesus, say-  
ing: Have you nothing to plead  
for your self? What say you to  
the Things these Men witness a-  
gainst you?

But Jesus, knowing their  
Injustice, and that they watched  
only to lay hold of his Words,  
answered nothing. Then the High  
Priest spake again, and asked him  
with an Adjuration, saying: Tell  
me true, in the Presence of God,  
Art thou the Christ, the Son of  
the most High God?

To this Jesus answered; I  
am: And ye your selves shall see  
convincing Evidences of my being  
so, in the great and dreadful De-  
struction which I will speedily  
send upon the unbelieving Jews,  
in the quick and wonderful Pro-  
gress that my Religion shall make  
over the Earth; and finally, in  
my glorious Appearing to judge  
the World.

When the High Priest heard  
this, he rent his Cloaths in great  
Indignation, and said unto the  
Council; What need we trouble  
our selves to seek for any more  
Witnesses?

We heard  
him say, I will de-  
stroy this temple  
that is made with  
hands, and with-  
in three days I  
will build ano-  
ther made with-  
out hands.

But neither  
so did their wit-  
ness agree toge-  
ther.

And the high  
priest stood up in  
the midst, and ask-  
ed Jesus, saying,  
Answerest thou  
nothing? what is  
it which these wit-  
nesses against thee?

But he held  
his peace, and an-  
swered nothing.  
Again the high  
priest asked him,  
and said unto him,  
Art thou the  
Christ, the Son of  
the blessed?

And Jesus  
said, I am: and ye  
shall see the Son  
of man sitting on  
the right hand of  
power, and coming  
in the clouds of  
heaven.

Then the  
high priest rent  
his cloaths, and  
saith, What need  
we any further  
witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priests.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

64. Ye your selves, are Witnesses, and this whole Assembly are Witnesses, that he hath spoken manifest and notorious Blasphemy; What think ye of it? And they all agreed, that for assuming to himself to be the *Messiah*, he deserved to be put to Death.

65. Then the Servants presently fell upon him, as a Person already condemned; offering all manner of Rudeness and Indignities to him; beating him with their Hands, spitting upon his Face, blinding him, and then striking him and bidding him, since he pretended to be a Prophet, divine who it was that struck him.

66, & 67. ¶ In the mean time, Peter sat at the lower End of the Room among the Servants, expecting with Fear the Event of Jesus's Tryal. Where, as he was warming himself at the Fire, one of the High Priest's Maids looking earnestly upon him, said; I believe you were one of the Followers of Jesus of Nazareth.

68. But



68. But Peter utterly denied it, saying: I know not what you mean. And going out into the Porch, he heard the Cock crow for Midnight.

69. A While after, another Maid-Servant observing him, said to the Standers-by; Surely this Man was one of Jesus's Followers. But Peter positively denied it the second time.

70. Again, after some time, those that stood by urged Peter further, saying: Most certainly you are one of this Man's Disciples; for your very Speech sheweth that you are a Galilean.

71. But Peter, through Anger and Fear now almost beside himself, denied it the third time with Imprecations and Oaths, saying: I know nothing of the Man, neither had I ever any thing to do with him.

72. And presently after, he heard the Cock crow for \* Three a Clock in the Morning. Whereupon, calling to mind the Warning which Jesus had given him, That before \* Three in the Morning he should thrice deny him, he went out, and for Grief at his own Weakness and Fearfulness, wept bitterly.

\*See Note  
on Mat. 26.  
34.

68. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69. And a maid saw him again, and began to say to them that stood by, This is one of them.

70. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71. But he began to curse and to swear, saying, I know not this man of whom ye speak.

72. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon he wept.

## C H A P. XV.

1 **A**ND straight way in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? and he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

1 **N**OW the Council of the Chief Priests and Elders of the Jews having spent the greatest Part of the Night in examining Jesus; after a short Retirement, met again early in the Morning to consult how to destroy him; and because they could not of themselves put him to Death, which yet they resolved should be done, they sent him before Pilate, the Roman Governour, and accused him of desisting to raise a Sedition and make himself King.

2. Upon this, Pilate asked him, Are you King of the Jews? Jesus said: \* Though you understand \* Job. 12. not the Nature of my Kingdom, 36, & 37. and therefore look upon me as a mean and contemptible Person, yet it is really true that I am a King.

3. In the mean time, the Chief Priests continued accusing him † with much Clamour: But Jesus, † would, knowing their unreasonable Ma- with many lice, and that no Vindication of Words. himself could be of any Force with those that had before resolved to condemn him; refused to give any more Answers.

4. Then

4. Then *Pilate* spake to him again, saying: Will you make no Defence for your self? Do you not hear how vehemently these Men accuse you?

5. But *Jesus* still held his Peace, making no Answer at all; so that *Pilate* greatly wondered what he meant.

6. However, *Pilate* perceiving plainly by the whole Management of this Affair, that the Jews Accusation of *Jesus* was meerly malicious and unjust, desired in his Heart to acquit him and set him free; And he thought to have done it upon this Occasion. It was the Custom for the *Roman* Governour at the Feast of the Passover, to gratifie the People of the Jews with releasing to them One Prisoner, whom they themselves pleased.

7. Now, besides *Jesus*, there happened to be at this Time a remarkable Prisoner, called *Barabbas*; one who had been a notorious Malefactor, and was at this Time in Prison for having been at the Head of a great Sedition, wherein much Outrage and Murder was committed.

4 And *Pilate* asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But *Jesus* yet answered nothing, so that *Pilate* marvelled.

6 Now at that feast, he released unto them one prisoner, whomsoever they desired.

7 And there was one named *Barabbas*, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And

Chap.

8 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 9 But Jesus yet answered nothing, so that Pilate marvelled. 10 Now at that feast, he released unto them one prisoner, whomsoever they desired.

11 For the priests people should leave him to them.

12 answered again, What I shall him with the Jews? 13 cried Crucify him.



8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?

10 (For he knew that the chief priests had delivered him for envy)

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye that I shall do unto him whom ye call the king of the Jews?

13 And they cried out again, Crucifie him.

8, & 9. When therefore the People came to *Pilate*, desiring him to release them a Prisoner according to Custom; *Pilate*, thinking that he had now a fair Opportunity of discharging *Jesus*, asked them which they would chuse to have released, *Jesus* or *Barabbas*? Supposing that they must needs chuse *Jesus*, rather than such an infamous Malefactor as *Barabbas*.

10. For *Pilate*, as I said, perceived plainly, that 'twas meerly out of Envy and Malice, and not for any real Crime, that the Chief Priests were so eager to have *Jesus* put to Death.

11. Nevertheless, contrary to *Pilate's* Expectation; when he had proposed *Jesus* and *Barabbas*, the People prevailed upon by the Clamour and Importunity of the Chief Priests, asked to have *Barabbas* released, and not *Jesus*.

12. At which, *Pilate* surprized said: Why, what would ye have me to do then with this Man, who is accused here of pretending to be your King?

13. The People, urged and pushed on by the indefatigable Malice of their Chief Priests and Elders, replied; Let him be crucified.

14. *Pilate*, astonished at this malicious and obstinate Perverseness, said again: Why, what Evil has this Man done? I do not see that ye have proved him guilty of any Crime. But the People, now in a Heat and Tumult, cried out the more fiercely; Let him be crucified.

15. Then *Pilate*, though satisfied in his own Mind of *Jesus*'s Innocency, yet seeing the Tumult increase so as even to endanger a Sedition, he, in Compliance to the Importunity and Clamours of the *Jews*, yielded to release *Barabbas* unto them; and having scourged *Jesus*, he delivered him to be crucified.

\*See Note  
on Mat.  
27. 27.

16. ¶ Then the Soldiers took *Jesus* away, and carried him into the *Prætorium*, or Inner-Hall; and called their whole Company together, to mock him and make Sport with him.

17. And because the Crime laid to his Charge, was, that he pretended to be a King; they in Derision put upon him a Purple Cloth for a Robe, and set a Wreath of Thorns upon his Head for a Crown, and gave him a Reed or Cane in his Hand for a Scepter.

14. Then *Pilate* said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him.

15. ¶ And so *Pilate* willing to content the people, released *Barabbas* unto them, and delivered *Jesus*; when he had scourged him, to be crucified.

16. And the soldiers led him away into the hall, called *Prætorium*; and they call together the whole band.

17. And they clothed him with purple, and platted a crown of thorns, and put it about his head.

18 And

18 And began to salute him, Hailing him, saying, King of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

18. And they kneeled down to him, and scoffingly saluted him, saying: Long live the King of the Jews.

19. Then taking the Cane out of his Hand, they struck him upon the Head with it, and spit upon his Face; and abused him with all possible insulting, Scorn and Contempt.

20. And when they were weary with mocking him, they stripped him of his Kingly Attire, and put his own Cloaths on again, and carried him out of the City with his Cross upon his Shoulders, to be crucified.

21. And as they were in the Way, they met with one Simon of Cyrene, (the Father of \* Alexander and Rufus,) travelling upon the Road: And because Jesus was faint and not able to carry the Cross any further, or because they suspected Simon to be a Favourer of Jesus, they stopped Him and compelled him to go along with them and carry the Cross.

M 2. 22. And

\* Men well known at the Time when this Gospel was written.



22. And in this Manner they went to the Place, which from the Execution of Malefactors was called *Golgotha*, that is, *the Place of a Skull*.

23. And when they were come thither, they in Mockery offered Jesus \* *Vinegar mix'd with Gall*, instead of the stupifying Potion of *Myrrhed Wine* usually given to Malefactors; But he refused to drink it.

24. Then they nailed him to the Cross, having first stripp'd off his Cloaths: Some of which the Soldiers divided among themselves; and for the rest, to prevent tearing them, they cast Lots.

25. Now it was about † Nine a Clock in the Morning, when they thus crucified *Jesus*.

22 And they bring him into the place *Golgotha*, which is, being interpreted, The place of a skull.

23 And they gave him to drink, wine mingled with myrrhe: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26. And

\* St. Mark seems here by *δινῶ- ἰσχυρισμῶν* to signify the Potion given *Jesus* in Contempt, instead of the real *δινῶ- ἰσχυρισμῶν*.

† Thus *ῥῆμα τρίτη* signifies here, according to the Jewish Reckoning: But St. John, writing after the Destruction of the Jews, computes in the Roman Way; and so *ῥῆμα ἕκτη* John 19. 14. signifies, not Noon, but Six in the Morning. By which Observation these 2 places are perfectly reconciled.

26 And the superscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And with him they crucified two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thy self, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.

26. And they put up over his Head, according to the Roman Custom, an Account of his Crime in these Words, **THE KING OF THE JEWS.**

27. Also they crucified with him Two Robbers; on each Side One, and *Jesus* in the Middle.

28. By which Means was fulfilled that Prophecy of *Esaiah*, Chap. 53. 12. *And he was numbered with the Transgressors.*

29. & 30. Furthermore, the People which pass by, seeing him hang upon the Cross, shook their Heads and said: Ah, you that pretended to do such mighty Works, see now if you can deliver your self from Death.

31. In like manner the Chief Priests and Teachers of the *Jews*, thinking themselves now absolutely secure of him, said in Derision one to another: You see he that undertook to be a Saviour of others, cannot save himself.

† See Note  
on Mat.  
26. 8.

32. He pretended to be the long-expected *Messiah*, the Prince and Deliverer of *Israel*: Let him make Proof now of his Power by delivering *Himself* from this Punishment, and \* we will believe on him. One † of the Robbers also, that were crucified with him, upbraided him after the same Manner.

33. ¶ Now at Mid-day, when *Jesus* had hung about Three Hours upon the Cross, there began a miraculous Darkness over all the Land, which lasted till Three in the Afternoon.

34. And at Three a Clock, *Jesus* being in the Agony of Death, cried out aloud, saying: *Eloi, Eloi, lama sabachani*; that is, *My God, my God, why hast thou forsaken me?* *Psal. 22. 1.*

35. Which Words, those that stood by, hearing and not understanding, but deceived with the like Sound of different Words, said: He calls upon *Elias* to come and help him.

32. Let Christ the King of *Israel* descend now from the cross, that we may see and believe. And they that were crucified with him reviled them.

33. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34. And at the ninth hour *Jesus* cried with a loud voice, saying, *Eloi, Eloi, lama sabachani*? which is, being interpreted, *My God, my God, why hast thou forsaken me?*

35. And some of them that stood by, when they heard it, said, Behold, he calleth *Elias*.

36. And

\* This they said, not that they desired or would have yielded to any Conviction, but meerly by way of insulting.



36 And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

36. Then one of the Soldiers, dipping a Sponge in Vinegar, offered him to drink; But \* others said, Nay, Let him alone, and see whether *Elias* will come to deliver him.

37. Presently after, *Jesus* crying again with a loud Voice, and commending his Soul into the Hands of God, expired.

38. Whereupon immediately the Vail which parted the Holy of Holies from the Sanctuary, was rent from the Top to the Bottom; signifying the Dissolution of the Jewish Dispensation, and the Opening to all Believers an † *Entrance into the Holiest*, that † *Heb. 10.* is, into Heaven, by the Blood of *19, 20.* Jesus. And many other strange Signs happened at the same time, signifying the great Alterations which God was about to bring to pass in the World.

39. Inasmuch that the Roman Captain himself, who was set with his Soldiers to watch *Jesus*, observing the Manner of his Expiring and the Signs which accompanied his Death, said; Certainly this was some extraordinary Person, if not more than a Man,

M 4

40, & 41.

\* Thus St. *Matthew* relates this Circumstance, which is here contracted as in an Epitaph.

40, & 41. Several Women also, who had attended *Jesus* and supplied him with Necessaries in his Journey through *Galilee*; as *Mary Magdalene*, and another *Mary* (the Mother of *James* and *Joses*;) and *Salome*; with other Women who came up with him to *Jerusalem*; stood at a Distance, and were Eye-witnesses of all these Things.

42, & 43. ¶ And now, as soon as the Evening was come; because the next Day was the Sabbath whereon no Work might be done; one *Joseph* of *Arimathea*, a Person of Quality and Esteem, who was of a pious Disposition, expecting the Revelation of the Kingdom of God, and in his Heart believed *Jesus* to be the *Messiah*: This Man, I say, desiring to preserve the Body of *Jesus* from being cast out among the Malefactors, came to *Pilate* early in the Evening, and with great Courage begged that the Body might be delivered to Him.

40 There were also women looking on afar off: among whom was *Mary Magdalene*, and *Mary* the mother of *James* the less and of *Joses*, and *Salome*;

41 Who also when he was in *Galilee*, followed him, and ministered unto him; and many other women which came up with him unto *Jerusalem*.

42 ¶ And now when the even was come (because it was the preparation, that is, the day before the sabbath)

43 *Joseph* of *Arimathea*, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto *Pilate*, and craved the body of *Jesus*.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew of the centurion, he gave the body to Joseph.

46 And he bought fine linnen, and took him down, and wrapped him in the linnen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joseph, beheld where he was laid.

44. & 45. At first Pilate was much surprized with this Petition, and could hardly believe that Jesus was dead, so soon: But sending for the Officer who was appointed to watch Jesus, and being satisfied by him that Jesus was really dead, he granted the Body to Joseph.

46. Then Joseph, taking down the Body, wrapped it in a fine Linnen Cloth which he had bought, and laid it in a new Sepulchre which he had caused to be cut for himself in a Rock, and stopped the Mouth of the Sepulchre with a great Stone.

47. All which was observed by Mary Magdalene and Mary the Mother of Joseph; who followed after the Body and took Notice where it was laid, with a Design to come and Embalm it as soon as the Sabbath was over.



## CHAPTER XVI

**N**OW on the Morn-  
ing after the Sab-  
bath, very early, before it was  
perfect Day-Light; *Mary Magda-  
lene*, and the other *Mary*, (the  
Mother of *James*;) and *Salome*;  
having prepared sweet Ointment  
and Spices, went to the Sepulchre,  
intending to embalm the Body of  
*Jesus*.

3, & 4 And as they were in the  
Way, they debated among them-  
selves how they should get that  
great Stone removed, with which  
they had \* seen *Joseph of Arima-  
thea* stop the Mouth of the Se-  
pulchre: But when they came  
at the Place, they found the Stone,  
to their great Surprise, rolled a-  
way beforehand.

\* Chap. 15.  
Ver. 47.

**A**ND when  
the Sab-  
bath was past, *Mary*  
*Magdalene*, and  
*Mary*, the mother  
of *James*, and *Se-  
lome*, had bought  
sweet-spices, that  
they might come  
and anoint him.

2 And very  
early in the morn-  
ing, the first day  
of the week, they  
came unto the se-  
pulchre at the ris-  
ing of the sun.

3 And they said  
among them-  
selves, Who shall  
roll us away the  
stone from the  
door of the se-  
pulchre.

4 (And when  
they looked, they  
saw that the stone  
was rolled away)  
for it was very  
great.

[5 And]

5 And entering into the Sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you.

5. Going therefore to enter into the Sepulchre, there appeared unto them an Angel in the Form of a young Man, clothed with a long white Garment: \* first sitting without, and then immediately going in and standing with another Angel at the Place where the Body of Jesus had lain. At the Appearance of whom, the Women were greatly affrighted.

6. But the Angel said unto them: Be not afraid: I know ye come to seek for the Body of Jesus, who was crucified: He is not here, dead, as ye expect; but is risen again, and alive: Behold the Place where he lay.

7. And go, tell Peter and the rest of his Disciples, that he is risen from the Dead; and that he will appear to them in Galilee, as he foretold them before his Death.

† Ch. 14. 28.

8. At

\* This Circumstance is mentioned by St. Matthew, Ch. 28. 2. But contracted by St. Luke, Ch. 24. 4, and by St. John, Ch. 20. 11, and 12. See also the Note on Luke 24. 4.

8. At this News, the Women partly affrighted, and partly surprized with great Joy and Wonder, turned back immediately from the Sepulchre, and ran in great haste to tell the Disciples, without speaking a Word to any Man whom they met by the Way.

9. ¶ And thus the Resurrection of Christ was first declared by a Vision of Angels. But as the Women were going to tell this News to the Disciples, *Jesus himself* appeared to them, and spake familiarly to *Mary Magdalene*, who had been a constant Follower of him in his Life-time, and on whom he had wrought a great Miracle of Healing: And this was the *First time* of his Appearing after his Resurrection.

\* Jo. 20.  
14.

10. Now at the first Sight of him, *Mary* \* knew him not. But when by his Discourse he had made himself known to her, and confirmed by an Ocular Demonstration, what the Angel had before told her, she went and assured his Disciples, who were disconsolate and lamenting at his Death, that he was certainly risen again and alive.

¶ And they went out quickly, and fled from the Sepulchre: for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.

¶ Now when *Jesus* was risen early, the first day of the week, he appeared first to *Mary Magdalene*, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And

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11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 ¶ Afterward, he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

11. But they, notwithstanding this double Testimony, both of the Angels and of his own Appearing, yet doubted and could hardly believe it.

12. Afterward, *Jesus* appeared *again*, in the Form and Habit of a Stranger, to Two of his Disciples as they were walking into the Country: And when he had talk'd with them a good while, he at last made himself plainly known to them.

13. And these told the rest of the Disciples, how *Jesus* had appeared to *them* also; and yet neither by this further Evidence, would they be perfectly convinced.

14. *Again*, after this, *Jesus* shewed himself to all the Eleven Apostles together, as they were sitting at Meat; and he reprov'd them for their Dulness, in not remembring the Promise which he had in his Life-time so often made them of Rising again; and for their Unbelief, in not crediting those who had already seen him after his Resurrection.

15. ¶ And thus during all the Time between his Resurrection and Ascension, he continued appearing to his Disciples, confirming their Faith, and instructing them in the Nature of the Gospel, and the Means of Propagating

gating it. And he said: Go ye into all Parts of the World, and Preach the Gospel to all Mankind.

16. He that embraces my Religion, and by Baptism enters into an Obligation to obey it, and lives accordingly; shall be saved; But he that rejects the Gospel, either by obstinate Unbelief, or by impenitent Disobedience; shall be damned.

17, & 18. And for the more speedy and effectual Propagation of the Gospel against all Opposition; ye shall be indued with such great and extraordinary Gifts of the Holy Ghost, as shall enable you to work all Kinds of Miracles for the Conviction of Unbelievers, and for the Establishment of the Truth.

19. ¶ And now, when Jesus had given these and many other the like Instructions and Promises to his Disciples for Forty Days together, he led them out unto the Mount of *Olivet*, and ascended visibly into Heaven in their Sight, and sat down at the Right-hand of God the Father, having all Power in Heaven and Earth committed unto him for the good of his Church.

16 He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

17 And these signs shall follow them that believe. In my Name shall they cast out devils, they shall speak with new tongues.

18 They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

20. After which, the Disciples, being filled with the Holy Ghost, travelled from *Jerusalem* into all Parts of the World, preaching the Gospel every-where with wonderful Success, and confirming their Doctrine with undeniable Proofs.

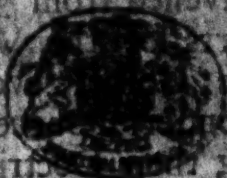
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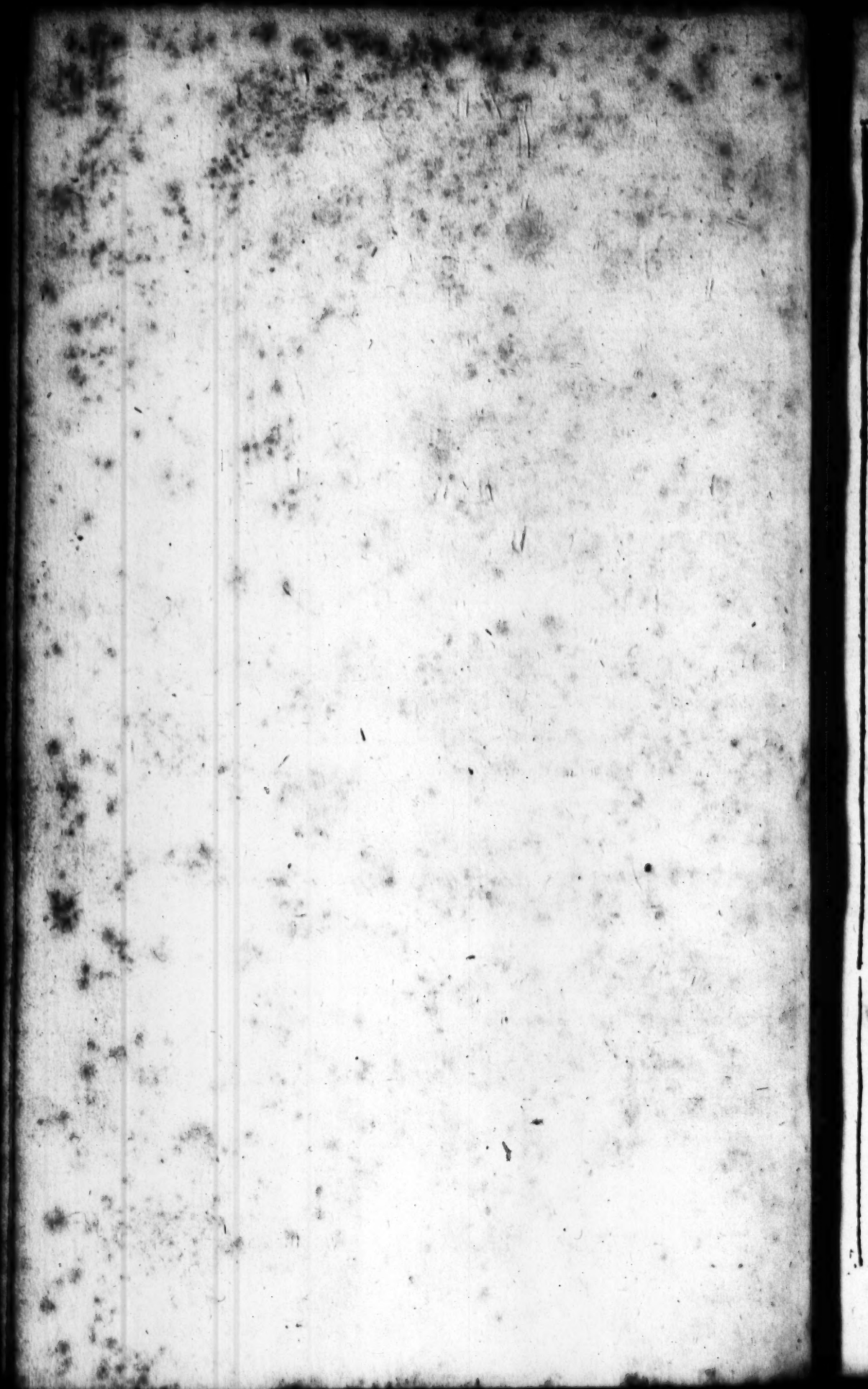


to After which the Disciples  
being filled with the Holy Ghost,  
travelled from town to town  
in all the old, preaching  
the city-wide with  
words, and confir-  
ing the same with unde-  
niable proofs.



to And the  
disciples, every  
where the Lord  
was with  
them, and con-  
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with signs follo-  
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THE END.



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# PARAPHRASE

ON THE

## Gospel of St. Luke.

### CHAP. I.

**1** **FORASMUCH** as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

**2** Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word :

**1, & 2. W** Hereas several have written Historical Accounts of the Life and Doctrine of *Christ*, and of those great and celebrated Transactions, upon which the proof of our Religion depends, and of the Truth whereof we are most fully persuaded, they being delivered to us by Persons of unquestionable Sincerity, and such as were themselves Eye-witnesses of all the matters of Fact, and constantly accompanied Jesus in all his Travels during his whole Ministration.

**A 2**

**3, 4. It**

3 & 4. It seemed good to me also, having had full and perfect information of all these things, to write to you, most excellent *Theophilus*, a short, yet particular and exact account, of the principal Actions and Discourses of our Lord, from his Birth till his Ascension; that you might see in one view, the *Doctrine* of that Religion wherein you have been instructed, and the *Evidence* of it.

5. ¶ **A**ND because their happened several things before the Birth of Christ, relating to his History, useful and necessary to be known; I will therefore begin with a brief account of his fore-runner *John the Baptist*, the manner of whose conception and birth was this. There was in the time of *Herod the Great*, a Priest whose name was *Zacharias*, of the family of *Abia*, and consequently one of them whose lot was to serve in the eighth of the 24 courses of the Priests, which were appointed to Minister in the Temple by turns, 1 *Chron.* 24. 10 & 19. And his Wives name was *Elisabeth*, a Woman of the family of *Aaron*.

6. Now *Zacharias* and his Wife, were both of them eminent for their Singular Piety and Integrity; Persons Sincere and upright in the sight of God, and of unpotted Repu-

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent *Theophilus*.

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 ¶ **T**HERE was in the days of *Herod the king of Judea*, a certain priest named *Zacharias*, of the course of *Abia*: and his wife was of the daughters of *Aaron*, and her name was *Elisabeth*.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

7 And



tation in the Judgment of Men: living in the strict practice of all inward holiness, and in an exact observance of all outward and positive laws.

7 And they had no child, because that *Elisabeth* was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priests office before God in the order of his course,

9 According to the custom of the priests office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of the Altar of incense.

7. And happy they were in all things, excepting only that they wanted the Blessing of Children, *Elisabeth* having been always barren: And moreover they were now both of them old, and in the course of nature past having Children. But at length, the Wisdom of Providence designing by the miraculous birth of *John the Baptist* to prepare Men for the belief of that more wonderful Miracle, the Birth of Christ; God gave *Elisabeth* a Son, not without wonderful presages even before his conception, that he should be a great and extraordinary Man.

8, 9, 10 & 11. For at the time when the Priests of the Family of *Abia*, were ministering in the order of their Course; and according to the usual custom of appointing to every one by Lot in what part of the Service he should officiate, it happened to be *Zacarias's* Lot to Offer Incense: As he was performing this office alone within the Sanctuary at the accustomed Hour, and all the Congregation of the People stood praying without; there appeared to him an Angel of God, in a glorious form, standing

on the right side of the Incense-Altar.

12. And as soon as *Zacharias* saw the Angel, he began to be afraid and greatly concerned, not knowing what the vision should mean.

13. But the Angel spake comfortably to him, and encouraged him, saying: Be not afraid *Zacharias*; For I am sent to bring you glad tidings of great joy: The Prayers which you offer for the People are heard; and God will speedily send them their Saviour and Deliverer, the *Messias*: The Prayers also which you have often put up in your own behalf, are heard; and your Wife *Elisabeth* shall bear you a Son, and you shall call his name *John*.

14. His birth shall be cause of great joy and gladness to your self and your Family; and not to you only, but to all others also who wait for the coming of the *Messias*, and are willing to prepare themselves to receive him.

15. For this Child shall be the immediate fore-runner of *Christ*, and shall from his very infancy give evident tokens of his being designed for such an extraordinary Office: he shall all his life, as \* a Person peculiarly set apart for the service of God, abstain from Wine and all other strong drinks; and by inward Piety and real Holiness of Life, shall

12 And when *Zacharias* saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, fear not, *Zacharias*: for thy prayer is heard; and thy wife *Elisabeth* shall bear thee a son, and thou shalt call his name *John*.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the holy Ghost, even from his mothers womb.

16 And

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

fully answer the true intent and signification of such Abstinence.

16. He shall preach Repentance and Holiness of life, to the People of the Jews; and many of them shall he prevail upon by the efficacy of his exhortations and by the example of his life, to return sincerely to the Obedience of God's commands, and to prepare without prejudice for the belief of his Gospel.

17. In a word, he shall make all things ready for the appearance of the Messiah; preaching with the same zeal and courage, with the same spirit and Authority, as *Elijah* in old time did; exhorting People to amend their lives, and to follow after true and real Holiness; and earnestly persuading them, that forsaking the vain and contentious Doctrines of their several Sects about external and indifferent things, they would all *with one mind* give themselves up to attend the necessary doctrine and instruction of Christ.

18. Then answered *Zacharias* and said to the Angel: What sign or proof will you give me, that this thing shall really come to pass? For both I and my Wife are of a great Age, and in the course of nature it is not possible we should have a Child



19. The Angel replied: I am *Gabriel*, the Angel that stands continually in the presence of God, to be sent forth to minister unto his Servants; the same that was sent to *Daniel*, and to other Prophets; and I now come to you by God's immediate command, on purpose to acquaint you with these glad tidings; the truth of which you ought not therefore to have called in question.

20. However, since you require a sign, you shall have a sign to assure you, that what I have said shall certainly come to pass in due time: And because in thus requiring a sign, you shew some distrust of the power of God; it shall therefore be such a sign, as shall not only give you full satisfaction, but shall also at the same time be a just punishment of your diffidence: From this instant you shall become dumb, and not recover your speech again, till the day that the Child be born.

21. ¶ All this time the people waited without at the door of the Sanctuary, wondering that *Zacharias* tarried so long before he came out to give them the Blessing and dismiss them.

22. But when he came out, they perceived that something extraordinary had happen'd to him: For he made signs to them, that he had seen a Vision; and continued dumb and not able to speak at all.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings,

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for *Zacharias*, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckned unto them, and remained speechless.

23 And

23 And it came to pass, that as soon as the days of his ministrations were accomplished, he departed to his own house.

24 And after those days his wife *Elisabeth* conceived, and hid her self five months saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month, the angel *Gabriel* was sent from God, unto a city of Galilee, named *Nazareth*.

27 To a virgin espoused to a man whose name was *Joseph*, of the house of *David*; and the virgin's name was *Mary*.

23. ¶ Now when the time of his ministrations, according to the \* See ver. 5. order of his course, was finished; *Zacharias* departed from *Jerusalem*, and returned into the Country to his own house.

24 & 25, Soon after which, his Wife *Elisabeth* conceived: And finding her self to be with Child, she retired and dwelt privately, to avoid the discourses of the People, and to rejoyce within her self, and to praise God for his extraordinary mercy, in taking away from her the reproach of barrenness, and in giving her a Child unexpectedly in her old age, with a promise that it should be a very eminent person, even the Fore-runner of the *Messias*. And thus she continued for five months, till the Virgin *Mary* her kinswoman came to visit her, and declared the conception of Christ; which was after this manner.

26. & 27. In the Sixth month after *Elisabeth's* conceiving, the Angel *Gabriel*, who had before appeared to *Zacharias*, was sent by God to *Nazareth* a City of *Galilee*, unto *Mary* the cousin of *Elisabeth*, a Virgin contracted to a Man whose name was *Joseph*; and both she and *Joseph* were descended from the family of *David*.



28. And the Angel appeared to her in a glorious form, and said: Blessed are you, O Virgin, and highly favoured by God; Great and distinguishing are the Blessings, wherewith God will vouchsafe to Honour you; and you shall be accounted by all, the happiest Woman upon Earth.

29. At this salutation *Mary* was greatly surprized, wondring what the meaning of this strange appearance, and what that great Blessing, which the Angel spoke of, should be.

30. But while she meditated upon it, the Angel spake again, and said; Be not afraid, *Mary*; your Modesty and Humility are favourably accepted of God, and you shall be Honoured with a very Singular and Extraordinary Blessing.

\* That the Virgin thus understood it, appears from her answer, ver. 34-

31. For \* *immediately from this time* you shall conceive, and in due season shall bring forth a Son; and his name shall be called *Jesus*, that is, *the Saviour*.

32. He shall be a great and glorious Person, even the expected *Messiah*, the Son of the most High God: and God shall give him an eternal and Spiritual Kingdom, of which that short and temporal one of *David* was but a type and representation.

28. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30. And the angel said unto her, Fear not, *Mary*; for thou hast found favour with God.

31. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name *Jesus*.

32. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father *David*.

33. And



33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

33 For he shall Reign as Lord and Saviour, over the peculiar people of God for ever; even over them who by Faith and Obedience approve themselves the true Posterity and Imitators of those Holy Men of old, the Patriarchs your Ancestors. And this his Kingdom shall not, like the temporal kingdom of the *Jews*, be subject to change, but continue immoveable and without alteration through all Ages.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

34. Then said *Mary* to the Angel; \* How shall I, who am a Virgin, conceive and bring forth a Son?

\* See ver. 31.

35 And the angel answered and said unto her, the holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.

35. The Angel replied: this thing shall be effected through the immediate and miraculous power of God, and by the secret operation of his Holy Spirit; Wherefore the Child which you are to bring forth, shall be called, as upon other accounts, *so in this respect also*, the Son of God.

36 And behold, thy cousin Elisabeth; she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

36. And doubt not but what I have now told you by the command of God, shall certainly be accomplished in its time: For as a token to assure you hereof, God has already caused your Cousin *Elisabeth* to conceive a Son in her Old Age; so that she, who has all her life been barren, is now six months with Child: And the same power that caused her, who was both

both barren and past the age of Child-bearing, to conceive a Son; will cause you also, continuing yet a Virgin, to bring forth a Son likewise.

37. For to God all things are equally possible and easie.

38. Then *Mary* with great Faith and Humility answered: Since it is the good pleasure of God to make choise of me his unworthy servant to be the instrument of so wonderful a mystery, I thankfully accept this singular Instance of his Divine mercy and favour, and humbly expect that what you have foretold, shall accordingly come to pass. And then the Angel disappeared.

39. ¶ Soon after this, *Mary* took a journey into the hill-country of *Judea*, with great hast and diligence, to the City where *Zacharias* dwelt.

40. And being come to his House, she congratulated *Elisabeth* upon her conceiving a Son in her old age; and acquainted her at the same time with the Salutation which she her self had received from the mouth of the Angel.

41. Which as soon as *Elisabeth* heard, the Babe in her womb, by the wonderful direction of Providence, as if it had understood and rejoyced at the news of Christs conception, and had foretasted the great honour which it self should have

37 For with God nothing shall be impossible.

38 And *Mary* said, behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And *Mary* arose in those days, and went into the hill-country with haste, into a city of *Juda*.

40 And entered into the house of *Zacharias*, and saluted *Elisabeth*.

41 And it came to pass that when *Elisabeth* heard the salutation of *Mary*, the babe leaped in her womb and *Elisabeth* was filled with the holy Ghost.

42. And

have in being his Fore-runner, moved it self and leaped: And *Elisabeth* herself was transported with the greatest degree of joy; and with the powerful influence of the Spirit of God.

42. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

42. And she sang aloud, directing her speech to *Mary*, and said: Happiest are you of all the Women upon Earth, that God should vouchsafe to honour you with such a Singular favour, as to choose you to be the Mother of the *Messiah the Blessed*.

43 And whence is this to me, that the mother of my Lord should come to me?

43. And herein am I also greatly honoured, that I should be visited by the Mother of our Lord.

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

44. Nay and even *the Child in my womb*, as if it were sensible of this Honour, and rejoiced at the news of Christ's conception, moved it self and leaped within me, as soon as you repeated the words of the Angels salutation.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

45. Blessed therefore and happy are you, for believing the message sent you from God, and not distrusting his power: For according to your Faith, all these things which God has promised, shall assuredly come to pass.

46 And *Mary* said, My soul doth magnifie the Lord,

46, & 47. ¶ Hereupon *Mary*, moved likewise by the Holy Ghost, brake forth into a hymn of Praise and thanksgiving to God: and she said: All Honour, Glory, Thanksgiving and Praise, be unto God who

47 And my spirit hath rejoiced in God my Saviour.



who is the Author of all Blessings, and who has now filled my heart with exceeding great joy.

48. For though I was one of a low and mean condition, and had no reason to expect that ever any extraordinary Person should arise in my Family; yet has God, out of his own good pleasure and infinite bounty, vouchsafed to exalt me to the highest Dignity, and to make me the instrument of bringing the Messiah into the World, upon whose account not only the Men of this present Generation, but posterity also in all Ages to the end of the World, shall call me Blessed.

49. This is a wonderful Act of God's Almighty Power, and a singular mark of his great Mercy and Favour to me his unworthy Servant: for which, his holy Name be for ever praised.

50. And this indeed is the constant method of Divine Providence in all times, not to regard Mens temporal riches or greatness; but to shew the most extraordinary instances of his mercy, upon those who serve him with Humility and Reverence, of how mean soever condition they be.

51. Thus in old time God has frequently given remarkable Instances of his Power and Wisdom, in confounding and bringing to

48 For, he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy is his name.

50 And his mercy is on them that fear him, from generation to generation.

51 He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.

52 He

51 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

nought the devices of Proud and Designing Men, and turning things beyond all expectation to the advantage of the Modest and Humble.

52. Those who were Lofty and Powerful, trusting in the mightiness of their own strength, and the greatness of their temporal interest, he hath often by strange Providences overthrown and destroyed: and those who were mean and low, having no hopes of temporal Power or Advancement in the World, but relying only upon the Divine Protection, he hath by singular mercies exalted to the highest and greatest Honours.

53. Those who have had the greatest Plenty of all Worldly enjoyments, and have thought themselves most Secure and Happy in the interest of their Friends, in the number of their Children, and in the abundance of their Wealth, he has by sudden Judgments, deprived of all those things at once: And on the contrary, those who have seemed to be wholly destitute, and almost without hope of any of these Blessings, he has in great mercy caused to be unexpectedly filled with them all.

54. & 55. Particularly his peculiar People the *Jews*, he has all along Preserved and Blessed in an especial manner; in old time, by leading them through the greatest dangers, and delivering them from their powerfulest enemies; and now, by sending to them the Messiah their Saviour; according to the gracious Promise which he made to our forefather *Abraham* and the rest of the Patriarchs, that he would shew extraordinary mercy to them and their posterity thro' all generations.

56. Thus *Mary* with great joy and devotion returned thanks to God for his wonderful mercy to her. And when she had continued at *Elisabeths* House three Months, rejoycing after this manner, and praising God with her, she went back to her own House.

57. ¶ Now when *Elisabeths* full time came, she was, according to the promise of God made by the Angel to her Husband *Zacharias*, delivered of a Son.

58. Which when her Neighbours and Relations heard, they came to congratulate her and rejoyced with her, turning their sorrow for her former barrenness into Songs of thanksgiving to God for his present mercy.

54 He hath holpen his servant *Israel*, in remembrance of his mercy.

55 As he spake to our fathers, to *Abraham* and to his seed for ever.

56 And *Mary* abode with her about three months, and returned to her own house.

57 Now *Elisabeths* full time came, that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoyced with her.

59. And

59 And



59 And it came to pass that on the eight day they came to circumcise the child, and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

59. And on the eighth day, when they were circumcising the Child according to custom, all the company that were present at the Solemnity, resolved to call the Child by his Fathers name, *Zacharias*.

60. But his Mother *Elisabeth* said, No; his name shall be *John*.

61. At which all her Friends in great surprize, said; Wherefore would you have him thus called, when there is no one of this name among all your kindred or acquaintance?

62. And they \* desired his Father *Zacharias*, to determine positively what name they should give him.

63. Then *Zacharias*, making signs to have a Writing-Book brought him, wrote therein peremptorily, that the Childs name was *John*: at which all that were present, not knowing the dispensation of Providence, wondered greatly.

64. And immediately hereupon *Zacharias* had the use of his speech restored to him; and he spake plainly, as before the time of the Angels appearance; and rejoiced, and gave thanks to God.

\* Though it is possible that *Zacharias* might be deaf as well as dumb, as most Interpreters suppose, yet it is not at all contrary from the word *ἐπελάλει*. For *ἐπελάλει* may with as much propriety signify to Ask, as *αἰτέω* in the next verse signifies to make signs.

65. ¶ Now

65. ¶ Now the report of all these things presently spread in the neighbouring places, and filled all the hill country of *Judea*. And it raised in the People great Fear and Admiration of the power of God, and great expectation what the event of these extraordinary manifestations of Providence would be.

66. For all Men observed, and thought that some very great event was near to be brought about; and every one said, surely this Child must be designed by God for some very remarkable purposes, whose Conception and Birth was accompanied with so many Miracles! And the Child grew, and appeared to be blessed and prospered in a peculiar manner by the continual care of Divine Providence.

67. ¶ In the mean time, *Zacharias* (as I said) continued rejoicing and praising God: and by the motion and assistance of the Holy Ghost, he composed and Sung the following Hymn.

68 & 69. Blessed and for ever praised be the God of *Israel*, for his infinite goodness and neverfailing mercy, in that he has now again vouchsafed in an extraordinary manner to visit his People, and actually began to work for them a great deliverance, by sending them a Prince and Saviour, of the Family of *David*, even the Messiah the Lord:

65. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of *Judea*.

66. And all they that had heard them, laid them up in their hearts, saying, VVhat manner of child shall this be? And the hand of the Lord was with him.

67. And his father *Zacharias* was filled with the holy Ghost, and prophesied, saying,

68. Blessed be the Lord God of *Israel*, for he hath visited and redeemed his people.

69. And hath raised up an horn of salvation for us, in the house of his servant *David*;

70 As he spake by the mouth of his holy prophets, which have been since the world began;

71 That we should be saved from our enemies, and from the hand of all that hate us.

72 To perform the mercy promised to our fathers, and to remember his holy covenant:

73 The oath which he swore to our father Abraham.

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

70, 71 & 72. According to the many gracious Promises, which He made and declared by the ancient Prophets; That He would send Salvation to his People; and deliver them from the Power of their greatest Enemies; that He would certainly perform the Covenant made with the Patriarchs our Fore-fathers, and extend his Mercy to their Posterity in all Ages:

73, 74 & 75. And according to the Oath, which He swear to our Fore-father Abraham; That his \* Posterity being delivered from Gen. 22. 17 all the Enemies of their Religion and Happiness, should Worship God cheerfully and safely, and under the Instruction of the Messiah should live in sincere Righteousness and Holiness of Heart and Life, through all Generations.

76. These Promises, God has now begun to fulfil, by the Conception of the Messiah. And thou, Child, with whom God has miraculously blessed me in my Old-age, shalt be in a peculiar and extraordinary manner his Prophet and Fore-runner; For thou shalt go before him, to prepare Men for the entertainment of Him and his Doctrine.



77, 78, & 79. And this thou shalt do, by Preaching to the People Repentance, as the Condition which the Infinite Mercy of God is graciously pleased to offer them of Reconciliation and Salvation; and as a preparative to the receiving that glorious Revelation, which God is about to make to them from Heaven, by the Messiah his Son; whose Doctrine, like the appearance of the Morning-light, shall dispel the Darkness of Ignorance, Error and Wickedness; and guide Men in the plain and direct Way to Life and Happiness.

80. ¶ Thus *Zacharias* expressed his joy in Hymns and Thanksgivings: And the Child continued to grow, and to give every Day more and more evident Signs of his being highly favoured by God, and designed to be an extraordinary Prophet: and he dwelt privately in the Wilderness, till the time that the Divine Wisdom had appointed to send him forth to Preach.

77 To give knowledge of salvation unto his people, by the remission of their sins.

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

## C H A P. II.

1 **A**ND it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenus was governour of Syria)

2. **T**HESSE were the great and strange Events, which accompany'd the Birth of *John the Baptist*, the Fore-runner of Christ. The Birth of Christ himself, as it was in itself a more wonderful Miracle than the Birth of *John*, so it was also attended with more extraordinary and miraculous Circumstances: And the manner of it was this: In the same Year wherein *John the Baptist* was born, and Christ conceived, (\* at which time *Quirinius* was Prefect of Syria; ) the Emperour *Augustus*, to know the Number, Families, and Wealth of all his Subjects through the Roman Empire, caused an Edict to be published, commanding a Note to be taken of every Person, and an Enrollment to be made of them according to their Families.

\* The words of this Second Verse being very Ambiguous, and Profane History not affording sufficient Light in the matter, there is great difficulty in Interpreting this Passage. For the Words may signify, either that *Quirinius* was then appointed to make the Enrollment in Syria; or that the Enrollment was first begun under *Quirinius*, and then renewed and continued afterward; or that the Enrollment was made before *Quirinius* was Governour of Syria, the Phrase *Quirinius* being the same as *Quirinus*, *John* 1. 9. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 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958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

3. Upon account of which Edict, every Man that happened to be Sojourning in a strange place, returned home immediately to the City of his Fathers, that his Name might be Enrolled in his own Family, and his Pedigree continued with that of his Ancestors.

4 & 5. Many therefore were obliged to take sudden Journeys. And among the rest, *Joseph* the Husband of *Mary*, who being by Birth of the Family of *David*, but dwelling at that time in *Nazareth*, a City of *Galilee*, went up into *Judea* with *Mary* his espoused Wife, who was then great with Child, to be Enrolled at *Bethlehem* the City of *David*, amongst those of the same Family.

6. Now by this Means, the Wisdom of God, wonderfully brought about the accomplishment of that Prophecy, \* That Christ should be born at *Bethlehem*. For while *Joseph* and *Mary* continued there upon this accidental occasion of the Enrollment, the time came for *Mary* to be delivered.

7. And she brought forth her Onely Son, and wrapped him in such Cloaths as she could there procure; and because the Town was at that time full of People, so that there was no room to be gotten in the

3 And all went to be taxed, every one into his own city.

4 And *Joseph* also went up from *Galilee*, out of the city of *Nazareth*, into *Judea*, unto the city of *David*, which is called *Bethlehem*, (because he was of the house and lineage of *David*)

5 To be taxed with *Mary* his espoused wife, being great with child.

6 And so it was that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.



the Inn, she with great Humility, and contented Resignation to the Will of Providence, laid him in a Manger.

8. And there were in the same country shepherds abiding in the field keeping watch over their flock by night.

9. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10. And the angel said unto them; Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes lying in a manger.

8. ¶ At this same time, there were Shepherds in the neighbouring Fields, watching their Sheep all Night in their turns, according to the Custom of the Country.

9. And suddenly in the Night, there appear'd to these Men a great and unusual Light; and therewith an Angel of God in a visible Form, bright and glorious; at which wonderful Sight, the Shepherds were greatly affrighted.

10. But the Angel with a cheerful Countenance spake comfortably to them, and said, Be not afraid; I come not to terrify you, but to bring you great and happy News, matter of great Joy to you, and not to you only, but also to all the Nation of the *Jews*, and to the whole World.

11. For He of whom all the ancient Prophets prophesied, and whom all the People of *Israel*, according to the Promise of God, have long and impatiently expected; even the Messiah your Saviour, is this Night born in *Bethlehem*, the City of David.

12. And by these signs ye shall know him; when you go into the Town, ye shall find him in such a

House, wrapped in Swaddling cloths, lying in a Manger.

13. Scarcely had the Angel done speaking, when immediately there appeared a vast number together of those glorious Spirits, rejoycing and singing praises to God :

14. And they said; Great Glory and Honour be unto God in Heaven, and great Peace and Happiness to Men upon Earth; seeing it is the good pleasure of God that a Saviour is now sent unto them, by whom they may be instructed both to preserve Peace among themselves, and to obtain Reconciliation with God.

15. Thus it pleased God by an apparition of Angels, to give the first notice of the Birth of his Son, to Shepherds, plain, unprejudiced and undesigning Men, who accordingly were afterwards unexceptionable Witnesses of all these things. For as soon as the Angels disappeared, the Shepherds resolved to go to *Bethlehem*, that they might see and be Eye-witnesses of what God had declared to them by his Angel.

16. And they went immediately according to the Angel's direction, and found *Joseph* and *Mary*, and the Babe, as the Angel had described it, lying in a Manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth, peace, good will towards men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it, wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God, for all the things that they had heard and seen, as it was told unto them.

17. And when they had seen him, and were fully satisfied, they related the whole Story publicly, both how the Angels had appeared to them, and how they had went, and were themselves Eye-witnesses of what the Angel had before declared to them.

18. And all that heard these things, were greatly surprized at the strangeness and wonderfulness of the account the Shepherds gave, for they understood not yet fully what these things meant, only they supposed, that some great Event, or Revolution was approaching.

19. But *Mary* herself observed every thing diligently, and kept it carefully in mind, and meditated upon it, comparing things together, and studying to understand the Will and Design of Providence in this whole Miraculous Transaction.

20. And the Shepherds returned to their Employment, rejoicing and praising God for the gracious Revelation He had vouchsafed to grant them, and for the satisfaction of Mind which they had in finding all things agree exactly to what the Angel had told them concerning the Birth of Christ.



\* Chap.  
1. 31.  
† Mat. I.  
21.

21. ¶ Now on the Eighth Day after the Birth of the Child, his Parents caused him to be Circumcised according to the Law, and they called his Name Jesus, that is *the Saviour*; as the Angel had expressly directed, both at his \* appearance to *Mary* before the Conception, and in a † Vision to *Joseph* before the Birth of the Child.

22. And as soon as the time which the Law appointed for the Purification of Women after Child-birth, was fulfilled, they carried the Child Jesus to *Jerusalem*, to present him in the Temple before the Lord:

23. According as the Law directs, *Exod. 13. 2.* That every First-born Male-child should be Consecrated to God, in remembrance of his delivering the Children of *Israel*, when He smote all the First-born of the *Egyptians*.

24. And *Mary* offered for her Purification a couple of young Pigeons, as was usual for such as were poor, and not able to bring a Lamb.

25. ¶ At that time there dwelt at *Jerusalem*, one *Simeon*, a righteous and good Man, of strict Piety, and great Devotion, one who heartily believed the Promises of God, and earnestly expected the appearance of the Messiah; and which, in those Days was very

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him.

26 And

26 And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ.

27 And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord now lettest thou thy servant depart in peace, according to thy word.

30 For mine eyes have seen thy salvation:

rare, he was endued with the special Gift of Prophecy.

26. To this holy Man, it was particularly revealed by the Spirit of God, That the Messiah should appear in *his* Days, and that *he himself* should see him before he died.

27. And accordingly, when *Jesus* was brought to be presented in the Temple, after the usual Custom; *Simeon* at that very instant, by the direction of the Holy Ghost, came also into the Temple.

28. And when he saw *Jesus*, it being revealed to him by the Spirit, that this was the Messiah; he took him up in his Arms, and with great joy returned Thanks to God, in the following Hymn.

29. O Lord, thou hast graciously fulfilled thy Promise to thy Servant; and there is nothing now that I have to desire in this World, but that thou wilt please to grant me, whenever thy All-wise Providence shall think fit, a quiet and a happy Death.

30. Forasmuch as I have lived to see with these mortal Eyes, the greatest Blessing that was ever bestowed upon the Sons of Men, and which our holy Fore-fathers rejoiced to discern and hope for at a distance, the appearance of the Messiah in the Flesh.

31 & 32. Whom thou hast sent into the World, to be the great Deliverer, and Saviour of Mankind, both of *Jews* and *Gentiles*; of the *Jews*, whom He will more immediately honour with his Presence and Conversation; and of the *Gentiles*, whom he will Convert by the efficacious spreading of his Doctrine, from the Darkness of Ignorance, Error and Superstition, to the Knowledge and Worship of the True God.

33. Thus *Simeon* expressed his Joy at the sight of *Jesus*. And *Joseph* and *Mary*, comparing what they heard *Simeon* prophecy, with what they had before heard from the Angel, and otherwise, were much surprized at the Greatness and Gloriousness of the Things which they understood were to be accomplished in *Jesus*.

34 & 35. Moreover, *Simeon* blessed *Joseph* and *Mary*; and he said to *Mary*; This Child, which you here present, is appointed by God to be the great Author and Standard of True Religion, and the great Trier of the sincerity of Mens Hearts: For such shall be the Excellency of his Works and Doctrine, that all true and sincere *Israelites*, shall believe in him, and obey him, and be Saved by him: but such also, shall be the meanness of his Circumstances, and

31 Which thou hast prepared before the face of all people.

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against:

35 (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

36 And



and the greatness of his Sufferings, that all Hypocrites, and false Pretenders to Religion; all Covetous, Ambitious, and worldly Men, shall be offended at him, and speak against him, shall hate and persecute him, shall discover the falseness and malice of their Hearts, and perish for their Unbelief: Nay, and even sincere and well-disposed Minds, such as his own Disciples, and even you your self, shall sometimes be filled with great Fears and Doubts, as well as great Sorrows and Afflictions, upon his account; for the trial of your Sincerity, the improvement of your Patience, and at last the perfection of your Faith.

36 And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity:

37 And she was a widow of about fourscore and four years: which departed not from the temple, but served God with fastings and prayers night and day.

36. ¶ At this same time, there was likewise one Anna, the Daughter of Phanuel, of the Tribe of Aser, a Widow of a great Age, of extraordinary Holiness and Piety, and endued with the Gift of Prophecy.

37. Who, though she was above fourscore Years old, yet she continually attended the Service of the Temple with great Devotion, Fasting constantly at the accustomed Season, and never failing to be present at the time of Prayer, early or late.

38. This

38. This Woman also, as *Simoon* had done, coming in just at the time when they were presenting *Jesus*, knew, and declared him to be the *Messias*, giving Thanks to God for his Birth, and speaking of him to many then in *Jerusalem*, who were pious and devout Persons, prepared for the acknowledgment of the Truth, and expecters of the Kingdom of the *Messiah*.

39. ¶ After these things, *Mary* the Mother of *Jesus*, having done all that the Law required after Child-birth, returned with *Joseph* his reputed Father, to *Nazareth*, the place where they dwelt before the Conception of *Jesus*.

40. And *Jesus* grew in stature of Body, and increased in all excellent improvements of Mind, appearing every day more and more to be indued with an extraordinary and Divine Wisdom, far beyond either the natural Capacity of his Age, or the advantages of his Education.

41. Now every Year, at the Feast of the Passover, *Joseph* and *Mary* went up to *Jerusalem* according to the Custom, to be present at the Solemnity of that great Festival.

42. And when *Jesus* was twelve Years old, his Parents going up as usual, to *Jerusalem* at the Passover, *Jesus* also went with them.

38 And she coming in at that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in *Jerusalem*.

39 And when they had performed all things according to the law of the Lord, they returned into *Galilee*, to their own city *Nazareth*.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to *Jerusalem* every year at the feast of the passover.

42 And when he was twelve year old, they went up to *Jerusalem*; after the custom of the feast.

43 And

43 And when they had fulfilled the days, as they returned, the child Jesus carried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a days journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and

43 And when the Feast was over, and they were returning home, Jesus, anticipating (as it were) the time of his Ministry, and desiring to begin the Business for which he came into the World, carried behind at Jerusalem, to Debate about the great Questions of Religion amongst the Wise Men, and Expounders of the Law; and this he did without the knowledge of Joseph or his Mother.

44 They therefore, supposing him to have been somewhere in the Company amongst their Kindred or Acquaintance, and not in the least suspecting that he would be left behind at Jerusalem, went away without him: But when they had gone a Days Journey, and he was still missing, they began to be afraid, and made strict search for him among all the Company.

45 Whereupon, finding that he really was not in the Company, as they had hitherto erroneously supposed, they returned with haste, and in a great fright, to Jerusalem, to enquire for him among all their Acquaintance there.

46 47 And there also they could hear nothing of him; till at last, after three Days they accidentally found him in the Court of the Temple, sitting among the Scribes, and learned Expounders of the Law, Debating with them, and



and asking and answering Questions: all which he did with so much Wisdom and Modesty, with so great Discretion and Understanding, that all that heard him, were amazed and astonished at it.

48. When therefore Joseph and his Mother saw him, great was their surprize to find him in that Place, in such Company, and in such an Employment: And his Mother said to him, Son, wherefore dost thou leave us thus, without our leave or knowledge? It is now three Days that we have been searching for you, in great fear and distress of Mind.

49. Jesus replied, Ye had no reason to be so disturbed, and solicitous about me: Where should I rather be, than in my Father's Temple, and about the Business for which I was sent by him into the World?

50. This was a clear declaration and discovery of himself: But such was their weakness, and so far did the mixture and prevalence of Humane Passions divert their attention, that they understood not at all what he meant, though otherwise they had both seen and heard, and knew abundantly such things of him before, that they could not possibly be ignorant either of his Nature or Office.

asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it, that ye sought me? wist ye not that I must be about my fathers business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart:

52 And Jesus increased in wisdom and stature, and in favour with God and man.

51. However, *Jesus* went down with them to *Nazareth*, and dwelt with them, and was obedient to them. And *Mary* kept all these things in remembrance, and pondered them in her own Mind.

52. And *Jesus* continued to increase, as in Stature of Body, so in Wisdom of Mind; the Divine Nature discovering itself in him by degrees: And he became remarkably endued with such excellent Qualifications, as made him most acceptable to God, and beloved of Men.

CHAP.

## C H A P. I I I.

1 & 2 **N**OW in the Fifteenth Year of the Emperour *Tiberius*; *Pontius Pilate* being the Roman Governour of *Judea*: And in the Division of the Kingdom of *Syria*, *Herod* the Son of *Herod the Great*, being King of *Galilee*, and his Brother *Philip* Ruling in *Iturea* and *Trachonitis*, and *Lisanius* in *Abylene*, and *Annas* and *Caiphas* executing the Office of High Priest among the *Jews*: in this Year, I say, *John the Baptist*, the Son of *Zacharias* and *Elisabeth*, having hitherto lived privately in the Wilderness, was commanded by God to enter upon his publick Ministry, and begin to Preach to the People.

3. Accordingly, leaving the Wilderness, he went and Preached in all the Country about *Jordan*: And the Subject of his Preaching was, To Exhort Men to prepare themselves by Baptism and Repentance, for the receiving of Christ, and for the entertainment of his Divine Religion, wherein no outward Rites or Ceremonies, but only a hearty Faith in God, an actual forsaking their past Sins, a real and universal Amendment of Life, and a sincere endeavour to Obey both in Heart

**N**OW in the fifteenth year of the reign of *Tiberius* Cesar, *Pontius Pilate* being governour of *Judea*, and *Herod* being tetrarch of *Galilee*, and his brother *Philip* tetrarch of *Iturea*, and of the region of *Trachonitis*, and *Lysanius* as the tetrarch of *Abylene*,

2 *Annas* and *Caiphas* being the high priests, the word of God came unto *John* the son of *Zacharias* in the wilderness.

3 And he came into all the country about *Jordan*, preaching the baptism of repentance, for the remission of sins;



and Mind the Commandments of God, would avail to procure forgiveness of Sin, and Eternal Life.

4, 5 & 6. Thus *John* was that Fore-runner of Christ, of whom it was Prophefied in old time by *Esaías*, That he should be as a Voice crying aloud in the Wilderness, to give notice of the coming of the Messiah, and to warn Men to provide and make ready against his appearing: And that, as great Princes used at their Solemn, or Triumphal Entries to have the Ways cleared and levelled before them; so this Fore-runner of Christ, by preaching the Acceptableness, and the Necessity of Repentance, should remove all hindrances, and dispose Mens Hearts to receive that great and glorious Salvation, which God was graciously about to reveal and offer to all Mankind by his Son.

7. The Summ therefore, I say, of *John Baptist's* Doctrine, was to Exhort Men to sincere Repentance and Reformation. And accordingly, when among those who came to be Baptized, he saw many Disciples of the *Pharisees* and *Saducees*, Men proud and haughty, boasting themselves of their Descent from the Patriarchs, and trusting in their observation of several External Rites and Ceremonies of the Law; he warned them,

Ce

say

4 As it written in the book of the words of *Esaías* the prophet, saying, The voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

saying, Do not think that by being Baptized of me, or by any other outward Ceremony whatever, ye can be secured from the Judgments which God will send upon this Nation : For assuredly, nothing will be accepted by God, but real Reformation, and hearty Obedience.

8. Wherefore, if ye pretend to Repent, give evidence of the sincerity of it, by your Humility, and by the inward Holiness of your Minds, shewing forth it self in a suitable Conversation; for these are the only genuine Fruits, and True Marks of sincere Repentance : And do not presume that because ye are the Posterity of *Abraham*, and the peculiar People of God, ye can therefore, though impenitent, escape the Vengeance due to your Sins : For verily, unless ye return to the imitation of the Piety and Holiness of your Ancestors whom ye boast of, God will utterly cast you off; and adopt Men from among the *Gentiles*; or even work a Miracle to raise up to himself faithful Servants, rather than save you in your Impenitency and Pride.

9. Nay; and if ye intend to Repent, ye must resolve to do it speedily and without delay. For God is now about to offer you the last Dispensation of his Mercy; and if ye reject these gracious

8 Bring forth therefore fruits worthy of repentance, and begin not to say within your selves, We have *Abraham* to our father: for I say unto you, that God is able of these stones to raise up children unto *Abraham*.

9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn

en down, and cast  
into the fire.

10 And the peo-  
ple asked him, say-  
ing, What shall  
we do then?

11 He answereth  
and saith unto  
them, He that hath  
two coats, let him  
impart to him that  
hath none; and  
he that hath meat,  
let him do like-  
wise.

Terms of Salvation, there will be  
no more Remedy, but a final Sen-  
tence of Destruction shall be  
passed upon you; even as barren  
Trees after many vain trials to  
make them bear, are at last irre-  
vocably condemned to the Fire.

10 & 11. This was the Summ  
of John's Exhortations to Repen-  
tance in general, But more parti-  
cularly, he taught also People of  
all sorts, their peculiar Duty re-  
spectively in every State of Life.  
For when some of the Common  
People, moved by his denouncing  
of God's Wrath, and general Ex-  
hortations to Repentance, asked  
him; What they should do to e-  
scape this Vengeance, and how  
they should Repent worthily and  
acceptably to God? He said, Do  
not rely wholly on the outward  
Rites and Ceremonies of the Law;  
but principally and above all, be  
sure to maintain such a pious dis-  
position of Mind, and such an  
universal Love and Charity for all  
Men, as to be ready upon all oc-  
casions to do Acts of real Piety  
and Charity, to relieve out of  
your \* abundance the necessities of  
those that want, and to assist in  
all Cases, those that need your  
help.

\* hav-  
ing two  
coats Sig-  
nifies  
plenty.

12 Then came  
also the publicans  
to be baptized, and  
said unto him,

12 & 13. Again, when some of  
the Collectors, or Tax-gatherers  
came to be Baptized by him, and  
C c 2 asked



asked, What their peculiar Duty was? He said, Perform what you are appointed, justly and mercifully; and be sure never to extort from any one, more than what your Office obliges you to demand.

14. Again, when some of the Soldiers coming to be Baptized by him, desired him to instruct *them* also in their Duty: He said, Let not your Employment make you insolent and cruel; neither pillage or oppress any one upon vain and unjust pretences to maintain any vicious or extravagant expence; but keep good order and discipline, and be content to live upon your lawful Pay and Subsistence.

15. All these things *John* spake and acted with so much Piety and Modesty, with so much Gravity and Authority; that the People began to be persuaded in their Hearts that he was himself the Messiah, and seemed continually to expect that he should make some further manifestation of himself to them.

16. But *John* plainly and openly declared to them, both the meanness of his own Person, and the nature of his Office, saying, I indeed, as the Fore-runner of Christ, to dispose you to Repent, and to prepare for the coming of the Messiah; do Baptize you with  
Water:

Master, what shall we do;

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do; And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of *John*, whether he were the Christ or not;

16 *John* answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoe I am not worthy to unloose: he shall baptize you with

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with the holy Ghost, and with fire.

Water : But the Messiah himself is an infinitely greater Person than I, so that I judge not my self worthy to do the meanest Offices of service for him; and when he appears, he shall Baptize you with his Holy Spirit, whose appearance shall be as Fire, (*Acts* 2. 3.) and whose influence over the Minds of Men, shall be as much more powerful than my outward washing of the Body by Baptism, as Fire is of a more powerful and penetrating nature than Water.

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

17. And he shall thoroughly try the Spirits of Men, as when Chaff is separated from the Corn by the force of the Fan. Those who are sincere and good, he will preserve and reward; but those who are hypocritical, wicked and incorrigible, he will condemn to utter Destruction, as useless Chaff is cast into the Fire.

18 And many other things in his exhortation preached he unto the people.

18. By these, and many other like Discourses did *John* continue for a long time to Exhort the People to Repent, and Reform their Lives, and prepare themselves to receive the Doctrine of the Gospel.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

19 & 20. But at length, telling King *Herod* freely of his Faults, and particularly reproving him for unlawfully Marrying his Brother's Wife, he fell under the displeasure of that wicked Prince; and

20 Ad-

C c 3

though



though *Herod* had a great esteem and reverence for him in other respects; yet not bearing to be reprehended for his beloved *Vice*, he put *John* in Prison, and at last (as one wickedness usually draws on another) he added this to complete all his other Cruelties, that he caused *John* to be Beheaded.

21 & 22. ¶ To return then to the History of *Jesus*. *Jesus* being now about to enter upon his Publick Ministry, and resolving to do all things in the same order and manner as other Men; and knowing also, that this would be a proper Season for God to give some publick Testimony concerning him; he came down to *Jordan*, and was Baptized by *John*, among the rest of the People; and as soon as he came up out of the Water, and prayed, immediately the Clouds opened, and the Holy Ghost descended upon him visibly like a Dove; and at the same time there was heard a Voice out of Heaven, saying, This is my Beloved Son, the Messiah, sent into the World to reveal the whole Will of God to Mankind; His Doctrine Believe ye and Obey.

23. Now *Jesus* was about Thirty Years of Age, when he thus began to shew himself publicly: And his Genealogy upwards, is this;

20 Added yet this above all, that he shut up *John* in prison.

21 Now when all the people were baptized, it came to pass that *Jesus* also being baptized, and praying, the heaven was opened:

22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, thou art my beloved Son, in thee I am well pleased.

23 And *Jesus* himself began to be about thirty years of age, being (as was supposed) the son of *Joseph*, which was the son of *Heli*;



24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was

Joseph, his reputed Father.

Mary, { his Virgin Mother,  
\* Daughter of

Heli, the Son of

Matthat,

Levi,

Melchi,

Janna,

Joseph,

Mattathias,

Amos,

Naum,

Esli

Nagge,

Maath,

Mattathias,

Semei,

Joseph,

Juda,

Joanna,

Rhesa,

Zorobable,

Salathiel,

Neri,

Melchi,

Addi,

---

\* So she is expressly called in the *Talmud*; whence 'tis probable, this is her Genealogy. Though otherwise, it may also be supposed, that Joseph was legally the Son of Heli, as he was naturally the Son of Jacob, Mat. i. 16.

Kosam,  
Elmodam,  
Er,  
Jose,  
Eliezer,  
Jorim,  
Matthar,  
Levi,

Simeon,  
Juda,  
Joseph,  
Jonan,  
Eliakim,

Melea,  
Menan,  
Mattatha,  
Nathan,  
David,

Jesse,  
Obed,  
Booz,  
Salmon,  
Naasson

Aminadab,  
Aram,  
Esrom,  
Phares,

the son of Kosam,  
which was the son of  
Elmodam, which  
was the son of Er,

29 Which was  
the son of Jose,  
which was the son  
of Eliezer, which  
was the son of Jo-  
rim, which was the  
son of Matthar,  
which was the son  
of Levi,

30 Which was  
the son of Simeon,  
which was the son  
of Juda, which  
was the son of Jo-  
seph, which was  
the son of Jonan,  
which was the son  
of Eliakim,

31 Which was  
the son of Melea,  
which was the son  
of Menan, which  
was the son of Mat-  
tatha, which was  
the son of Nathan,  
which was the son  
of David,

32 Which was  
the son of Jesse,  
which was the son  
of Obed, which  
was the son of Booz,  
which was the son  
of Salmon, which  
was the son of Na-  
asson,

33 Which was  
the son of Aminadab,  
vvhich vvas  
the son of Aram,  
vvhich vvas the son  
of Esrom, vvhich  
vvas the son of Pha-  
res,

res, vvhich vvas  
the son of Juda,

34 Which vvas  
the son of Jacob,  
vvhich vvas the son  
of Isaac, vvhich  
vvas the son of A-  
braham, vvhich  
vvas the son of Tha-  
ra, vvhich vvas  
the son of Nachor,

35 Which vvas  
the son of Saruch,  
vvhich vvas the son  
of Ragau, vvhich  
vvas the son of Pha-  
lec, vvhich vvas  
the son of Heber,  
vvhich vvas the son  
of Sala,

36 Which vvas  
the son of Cainan,  
vvhich vvas the son  
of Arphaxad, which  
vvas the son of Sem,  
vvhich vvas the son  
of Noe, vvhich was  
the son of Lamech,

37 Which vvas  
the son of Methu-  
sala, vvhich vvas  
the son of Enoch,  
vvhich vvas the son  
of Jared, vvhich  
vvas the son of Ma-  
leleel, vvhich vvas  
the son of Cainan,

38 Which vvas  
the son of Enos,  
vvhich vvas the son  
of Seth, vvhich  
vvas the son of A-  
dam, vvhich vvas  
the son of God.

Juda,

Jacob,

Isaac,

Abraham,

Tharah,

Nachor,

Saruch,

Ragau,

Phalec,

Heber,

Sala,

\* Cainan,

Arphaxad,

Sem,

Noe,

Lamech,

Methusala,

Enoch,

Jared,

Maleleel

Cainan,

Enos,

Seth,

Adam,

G O D.

\* He is omitted by *Moses*, but inserted by the *LXX*, of vvhich  
see the Criticks.



## CHAP. IV.

1. **N**O W as soon as *Jesus* was Baptiz'd by *John* in *Jordan*, he retired into the Wilderness, by the direction of the Spirit of God which dwelt in him fully and without measure; to prepare himself for his Ministry by Prayer and Fasting, to resist and vanquish the Temptations of the Devil; and thereby to teach his Followers by his own Example, both that they must expect great Temptations upon their entring into the Profession of his Religion, and how they may conquer those Temptations by the Assistance and Direction of the Word of God.

2. Continuing therefore in the Wilderness Forty Days together, which he spent wholly in Prayer and Fasting; he all that time resisted the Temptations of the Devil; but more particularly at the end of these Days, he overcame those *three* greatest and strongest Temptations, which the Holy Ghost has thought fit should be left upon Record.

3. For at the end of the Forty Days, when after his long Fast he began to be hungry and faint, the Devil hoping upon this occasion to prevail upon him through the in-

1. **A**ND *Jesus* being full of the holy Ghost, returned from *Jordan*, and was led by the Spirit into the wilderness,

2. Being forty days tempted of the devil; and in those days he did eat nothing: and when they were ended, he afterward hungered.

3. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4. And

firmity of his Body, to do something that might argue some distrust in his Mind concerning the Providence of God, assaulted him with the *first of these greatest and most memorable Temptations*, saying, What need you suffer thus for Hunger? If you are indeed the Son of God, command now these Stones to be turned into Bread; for assuredly God will not deny to work so small a Miracle for your relief, in this time of distress.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

4. But *Jesus*, knowing his malicious Subtilty, answered; The Life of Man (as the Scripture saith, *Deut. 8. 3.*) is *not* so much sustained by the natural nourishment of *Bread*, as by the Blessing and Protection of God; neither ought Men to be *so much* concerned to provide Food for the preservation of this mortal Life, *as* they ought to be careful to keep up in their Minds a Rational and Religious Trust and Reliance upon the Goodness and Providence of God.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

5. Finding therefore, that *Jesus* could not be overcome by the Temptation of Hunger, to satisfy the Appetites of his Body, in any way contrary to that pious Resolution of his Mind, whereby he firmly determined never to distrust God's Providence; the \* De-

\* The order of the Temptations, not being material in the History, is neglected either here, or *Math. 4.*

vil carrying him from the place where he first tempted him, to the top of an exceeding high Mountain, and *representing* to him from thence the great Glory and Splendour of the Kingdoms of the World, he endeavoured to seduce him with this new Temptation, saying,

6 & 7. See you the Power, Wealth and Glory, that the Princes of the Earth enjoy? All these things are at my disposal; I bestow them on whomsoever I please; and if you will but pay me so small an acknowledgment, as only to kneel down and worship me, all the things that the greatest Princes possess, shall be heaped together upon you.

8. But *Jesus* despising these false and vain offers of the Father of Lies, replied with indignation; Depart from me, thou wicked Spirit; for the Scripture saith, (*Deut. 6. 13.*) *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

9. Again, the Devil finding that *Jesus* could no more be overcome by the Temptation of Ambition, than he had been by that of Hunger; he carries him next into *Jerusalem*, and setting him upon the edge of the Battlements of the Temple, assaults him with one Temptation more; saying, If you be the Son

of

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And *Jesus* answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to *Jerusalem*, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thy self down from hence.



10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the spirit into Galilee: and there went

of God, give an evident Proof now of your Power, and throw your self down from this high place.

10 & 11. For if you are the Son of God, you have a promise in Scripture, that God will miraculously preserve you, *Psal. 91. 11. He shall give his Angels charge over thee to keep thee, and in their Hands they shall bear thee up, lest at any time thou dash thy Foot against a stone.*

12. But Jesus answered again, The Scripture saith, (*Deut. 6. 16.*) *Thou shalt not tempt the Lord thy God.* In all Dangers, which either the Duties of Religion, or the Business or Necessities of Life, lead us into, we may depend upon the Providence of God for preservation; but if we tempt him by unnecessary and presumptuous Hazards, and where we have no Promise, we forfeit our title to that Divine Protection.

13. Thus Jesus absolutely vanquished all the Temptations of the Devil. And the Devil despairing to obtain any advantage against him, left him for this time: designing afterwards to raise up other Instruments, and to use other means of opposing Him and his Doctrine.

14. Then Jesus, under the powerful guidance of the Holy Ghost, returned into Galilee; and there

\* Mark there he \* began to Preach, and †  
 1. 14. to work Miracles; so that his Fame  
 † John quickly spread over all the Coun-  
 2. 11. try.

15. For such was the excellency of the Doctrine that he taught, and such the greatness of the Works by which he confirmed it, that all Men were surprized with Admiration, and looked upon him as an extraordinary Prophet.

16. ¶ Now as he passed through Galilee, he came among other places to Nazareth, the place of his own Conception and Education; and there, as he had done in other places, he went into their Synagogue on the Sabbath Day, and stood up to Read and Expound the Scripture.

17. The Book that was that Day appointed to have a portion of it Read and Expounded, was the Prophecy of *Isaiah*: And when *Jesus* opened it to Read, the Wisdom of Providence directed him to a most remarkable passage, wherein Himself was clearly Prophecied of, and his Office emphatically described. The place was, *Isa. 6. 1.* where *Jesus* read these Words.

18 & 19. *The Spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to*

out a fame of him through all the region round about,

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, vvhhere he had been brought up: and, as his custom vvas, he vvent into the synagoge on the sabbath-day, and stood up for to read.

17 And there vvas delivered unto him the book of the prophet *Esaias*; and vvhhen he had opened the book, he found the place vvhwhere it vvas vvritten,

18 The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal

heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister and sat down: and the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Josephs son?

23 And he said unto them, Ye will surely say unto me, this proverb,

*the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, &c.*

20. Which passage as soon as *Jesus* had read, he shut up the Book, and gave it back to the Reader that brought it, and sat down: And all the People were very attentive, expecting to hear his Exposition of the Passage.

21. Then *Jesus* said, The Passage that I have now read to you, is fulfilled in me at this very time; I am this Day sent by God with full Power and Authority, to preach the glad Tidings of Salvation to all that are willing and prepared to receive it; and this is the acceptable time, wherein ye ought to embrace with all thankfulness God's gracious offers of Reconciliation and Mercy.

22. And all the People in the Synagogue were astonished at the Wisdom and Authority with which he spake; and at the Excellency of his Doctrine. Nevertheless, because they knew his Relations, dwelling in the same City, they were offended at the meanness of his Parentage and Education, and this Prejudice prevailed against the Conviction of their Reason, so that they believed him not.

23. *Jesus* therefore said unto them, I know ye are Prejudiced against



against me; and though ye are convinced in your own Consciences of the Goodness and Excellency of my Doctrine, yet ye will pretend ye cannot believe me, unless I work more Miracles to satisfy your Curiosity: And ye will say to me; *Surely, what \* you have done in Capernaum; and other places, much more ought you to do here in your own Country, for the satisfaction of your Relations and Friends.*

24. But assuredly, though I should work more Miracles amongst you, yet would you not believe me. For so long as ye will judge of things by outward and temporal Considerations, no Conviction can be strong enough to conquer your unreasonable Prejudices. No Prophet was ever esteemed so much in his own Country, where either the meanness of his Family, or some other such worldly respect, prejudiced People against him, as among Strangers, who judged of him only by his Doctrine and Works: And therefore, though I have done many mighty Works in other places, yet it does not seem agreeable to the Divine Wisdom, that I should do so many here:

Physician, heal thy self: whatsoever we have heard done in Capernaum, do also here in thy Country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

\* Hence it seems probable, that St. Luke relates this History, before the true order of time; upon the occasion of Jesus's being now at Nazareth.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the Land.

26 But unto none of them was Elias sent, save unto Sarepta a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the Synagogue, when they heard these things, were filled with wrath.

25, 26 & 27. For most justly does God deny to some, those extraordinary means of Grace, and opportunities of Conviction, which He grants to others who are more humble and modest, and more prepared to receive Instruction. Thus in the Days of *Elijah*, when there was a great Famine in the Land for above three Years together; though there were many Widows in *Jerusalem* and in all *Judea*, yet to none of them was *Elijah* sent, but to a poor Widow of *Sarepta*, in the Country of *Sidon*. So likewise in the time of *Elisba*, though there were abundance of leprous Persons in the Kingdom of *Israel*, yet you do not read that any of them were healed by the intercession of that Prophet, but only *Naaman* a stranger out of *Syria*. And in the same manner *Now*; though ye expect, that God should make all his Revelations and Discoveries of Himself to you; yet because of your unworthiness, He will remove these Blessings from you, and bestow them upon others who will use them better.

28. These things, *Jesus* spake plainly and openly in the Synagogue; whereupon the People were incensed against him, and fell into a great rage;

29. Inſomuch, that they broke up the Congregation tumultuouſly; and thruſt him not only out of the Synagogue, but out of the City alſo; and carried him to the brow of the Hill on which the City ſtood, deſigning to throw him down the Precipice and deſtroy him: And all this, without any Crime being ſo much as laid to his charge: Whereby, they ſufficiently diſcovered their own unworthineſs.

30. But *Jeſus*, becauſe his time of Suffering was not yet come, miraculoſly paſſed through the miſt of them undiscovered, and eſcaped; leaving them to the Conviſions of their own Conſciences.

31. ¶ And he went and dwelt at *Capernaum*, another Town of *Galilee*; and there alſo he Taught in their Synagogue on the Sabbath Days.

32. And the People were ſurprized with great Admiration of him, both becauſe of the Excellency of his Doctrine, and of the Authority and Gravity with which he delivered it, and of the mighty Works wherewith he confirmed it.

33. & 34. For he wrought many Miracles amongſt them: And particularly, one Sabbath Day as

29 And roſe up, and thruſt him out of the city, and led him unto the brow of the hill (where on their city was built) that they might caſt him down headlong.

30 But he paſſing through the miſt of them went his way:

31 And came down to *Capernaum*, a city of *Galilee*, and taught them on the Sabbath-days.

32 And they were aſtoniſhed, at his doctrine: for his word was with power.

33 ¶ And in the ſynagogue there was a man which had a ſpirit of an



unclean devil, and  
cryed out vvith a  
loud voice,

34 Saying, Let  
me alone; vvhat  
have vve to do  
vvith thee, thou  
Jesus of Nazareth?  
If thou come to  
destroy us? I know  
vvho thou  
art, the holy one  
of God.

35 And Jesus  
rebuked him, say-  
ing, Hold thy peace,  
and come out of  
him. And vvhen  
the devil had  
provvn him in the  
mids, he came out  
of him and hurt  
him not.

36 And they  
were all amazed,  
and spake among  
themselves, saying,  
What a vvord is  
this? for vvith au-  
thority and povv-  
er he commandeth  
the unclean spirits,  
and they come out.

37 And the fame  
of him vvvent out  
to every place  
in the countrey  
and about.

he was Teaching in the Syna-  
gogue, there was present a Man pos-  
sessed and grievously afflicted with  
an evil Spirit; in whom the evil  
Spirit cryed out aloud to *Jesus*,  
saying; Let us alone, thou *Jesus*  
of *Nazareth*; I know that thou  
art the Son of God; Wherefore  
art thou come to torment us, be-  
fore the time appointed by God  
for our final Judgment?

35. But *Jesus* rebuked the evil  
Spirit, commanding it to hold its  
peace, and to come out of the  
Man. Whereupon convulsing him,  
and throwing him in the midst of  
the Company as dead, it came out  
without doing any real mischief  
to his Body; so that the Man  
presently revived, and was per-  
fectly well.

36. At which sudden and easy  
Cure, the People were strangely  
astonished, and said one to ano-  
ther, This is a wonderful thing,  
beyond all that was ever seen or  
heard of before, that One should  
command the evil Spirits peremp-  
torily, with only a single Word,  
and they immediately submit to  
his Authority.

37. And the Fame of *Jesus's*  
Power, spread over all the Coun-  
try of *Galilee*, and into all *Ju-  
dea*.

38. ¶ Now when *Jesus* came out of the Synagogue, \* he went home to *Peter's* House; where he found *Peter's* Wife's Mother, lying dangerously ill of a Fever; and they that were about her, desired him to heal her.

39. Then *Jesus*, standing by her Bed-side, commanded the Fever to depart from her: And she recovered, not slowly, and by degrees, as in the course of Nature or Medicine, but immediately and at once received her full strength, so that she arose and attended upon them at Supper.

40. ¶ And at Evening, as soon as the Sun was set, and the Sabbath at an end; all sorts of diseased Persons, whose Friends had seen or heard of the Power of *Jesus*, were brought by their Friends and by the multitude to *Jesus*; and he healed them all, by barely laying his Hands upon them, without using any means at all.

38 ¶ And he arose out of the synagogue, and entered into *Simon's* house: and *Simon's* wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her. And immediately she arose and ministered unto them.

49 ¶ Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him; and he laid his hands on every one of them, and healed them.

\* *St. Matthew*, ch. 8, v. 14. relates this story, as if it happened immediately after the healing the Centurion's Servant, which *St. Luke* does not relate till ch. 7. But the true order seems to be this: Christ at his going into *Capernaum* heals the Centurion's Servant, then preaches in the Synagogue, and afterwards heals *Peter's* Mother. Only *St. Luke*, to put together Christ's preaching in the several towns of *Galilee*, defers the history of the Centurion to ch. 7. And *St. Matthew*, omitting his preaching in the Synagogue, goes directly from the healing the Centurion's Servant, to a like history of healing *St. Peter's* mother-in-law.

41 And devils also came out of many, crying out, and saying, Thou art Christ the son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

41. Many possessed Persons also were cured by a Word of his Mouth, and the evil Spirits cast out, crying aloud, That he was the Messiah, the Son of the most High God: But he commanded them to hold their peace, and \* not declare who he was.

42. ¶ And the next morning early, he retired into a desert place, to be private for a while from the multitude: But they sought after him, and found him out, and pressed him earnestly that he would dwell with them, and not depart out of their City.

43. But he said, Ye are intent upon the Cures which ye see me work, and desire to detain me for the sake of these temporal Advantages; but the Business for which I am sent into the World, is, To Preach the Gospel, and declare the Will of God to Men: and this I must do in other Cities, as well as yours.

44. And he travelled through all the Towns of Galilee, Preaching in their Synagogues, and confirming his Doctrine by Miracles.

\* See Paraphr: on Mark i. 34. & 3. 11.

CHAP.



## C H A P. V.

1. **N**OW as *Jesus* Travelled through *Galilee*, and the People pressed after him to hear him Preach, he \* came to the shore of the Lake of *Gennesareth*, which is the Lake of *Tiberias*.

2. And he saw upon the Lake two Fishing-boats; the Men that belonged to which, having been Fishing a great while unsuccessfully, were then giving over, and washing their Nets.

3. *Jesus* therefore, being thronged by the multitude, went into one of the Boats, which was that belonging to *Peter*, and desired him to thrust off a little way from the Shore; and *Jesus* sat down in the Boat, and Preached to the People standing along before him on the Shore.

4. And when he had finished his Sermon, he bad *Peter* row off further into the Lake, and cast his Net in a deep place for some Fish.

1. **A**ND it came to pass that as the people pressed upon him to hear the word of God. He stood by the lake of *Gennesareth*.

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships which was *Simons*, and prayed him that he would thrust out a little from the land, and he sat down and taught the people out of the ship.

4 Now when he had left speaking, he said unto *Simon*, Launch out into the deep, and let down your nets for a draught.

\* This coming to the Lake of *Tiberias* to chuse disciples, must be supposed to have happened at *Jesus's* first entering into *Galilee*, according to *St. Matthew* and *St. Marks* account and the reason of the thing, before the histories related in the foregoing Chapter from ver. 16, to the end.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes; and their net brake.

7 And they beckned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 And When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him at the draught of

5. But Peter said unto him; Sir, we have been Fishing already all this last Night without any success, and have taken great pains for nothing: However, since you desire it, I will make one trial more.

6. Then he and his Men cast out the Net; and immediately, contrary to their expectation or hope, they enclosed in the Net such a vast multitude of Fishes, that the Net began to rend: *Jesus designing by this visible similitude, to represent to Peter the great success of his future Ministry.*

7. Calling therefore to their Partners which were in the other Boat, they desired them to come and help to draw up the Net: which when they had done, they loaded both the Boats with Fish, inasmuch, that they began to be in danger of sinking by reason of the too great weight.

8. Then Peter, seeing this great Miracle, and judging thereby, that *Jesus* was some extraordinary Prophet, fell down on his Knees before him, and said, I beseech you, depart from me; for I am a sinful Man, and my unworthiness makes me incapable of bearing your presence.

9. These Words Peter uttered with great Fear and Astonishment: For both he and all that were in

the Boat with him, were exceedingly amazed at the vast number of fishes which they had so miraculously caught.

10. *James*, also and *John*, the two Sons of *Zebadee*, who were Partners with *Peter* in the other Boat, were surprized in like manner with great Admiration and Fear. But *Jesus* said to *Peter*, Be not afraid; Follow me, and I will teach you a much nobler Employment; from henceforward, you shall catch Men; that is, you shall draw them out of the ways of Ignorance, Wickedness and Misery; and instruct them in the way of Righteousness, Happiness and Life.

11. Hereupon, both *Peter* and his Brother *Andrew*, that was with him in the Boat; and also *James* and *John*, who were in the other Boat; forsaking their Employment, and all that they had, followed *Jesus*, and became from that time forward his constant Disciples and Attendants.

12. ¶ With these Men *Jesus* travelled all over *Galilee*, Preaching in their Synagogues and Healing the Sick. And one Day, as he was going to *Capernaum*, there met him near the City a leprous Man, who as soon as he saw him, came and kneeled down before him, and intreated him,

the fishes which they had taken:

13. And when they had brought their ships to land, they forlook all and followed him.

14. ¶ And it came to pass, when he was in a certain city, behold a man full of leprosie: who seeing *Jesus*, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

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13. And when they had brought their ships to land, they forlook all and followed him.

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16. And



saying, Lord, if you think fit, I know you have power to deliver me from this noisome Disease.

13 And he put forth his hand, and touched him saying, I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him; and great multitudes came together to hear and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness and prayed.

13. *Jesus* said unto him, I will deliver you from it; Go, and be clean from this very instant: And laying his Hand upon him, the Leprosy immediately disappeared.

14. And *Jesus* commanded him, not to go presently and report this thing publicly among the People: But go, saith he, and present your self regularly to the Priest, and let him judge of your being clean; and then Offer what the Law requires for your Purification; that the most Obstinate among the *Jews* may be convinced of the certainty of the Cure; and yet not be able to find any pretence of Calumniating us.

15. But the Man was so overjoyed at the greatness and suddenness of his Cure, that notwithstanding *Jesus's* Command to the contrary, he went immediately and published it every where: And the Fame of this thing, brought together a vast Multitude of People after *Jesus*, to hear him, and to be healed by him of all manner of Diseases:

16. Inasmuch, that he was obliged to retire frequently out of the Town into the Wilderness, and places of Solitude, to refresh him

himself, and to find time for Prayer and his private Meditations.

17. ¶ At another time, as *Jesus* was Preaching in his House at *Capernaum*, where were present many of the Principal Men among the *Jews*, Pharisees and Expounders of the Law, some dwelling in *Galilee*, others that came from *Judea*, and some even as far as from *Jerusalem*; *Jesus* confirmed his Doctrine, and proved his Divine Power before all these Witnesses, by many signal Miracles of Healing.

18. Particularly, among others that came to be healed by him, there was brought one ill of a Palsy, and so very weak, that he was forced to be carryed upon Mens Shoulders in his Bed.

19. And because when they came at the House where *Jesus* was, they found it so crowded, and full of People, that it was impossible to carry the sick Man upon his Bed in at the Door; they went up to the top of the House, and uncovered the Roof, and let him down through the Cieling, and set him before *Jesus*.

20. *Jesus* therefore, being pleased with the great Faith, both of the sick Man and of his Friends that brought him; said unto him, Son, your Sins, which are the

17 And it came to pass on a certain day, as he was reaching, that there were Pharisees and doctours of the law sitting by, which were come out of every town of *Galilee*, and *Judea*, and *Jerusalem*: and the power of the Lord was present to heal them.

18 ¶ And behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house top, and let him down through the tiling with his couch, into the midst before *Jesus*.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, what reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy

cause of all Diseases and Calamities, are forgiven you.

21. Upon this, the Scribes and Pharisees began to be highly offended, and reasoned within themselves, saying, Whom does this Man pretend to make himself? And what a horrid Blasphemy is this that he hath spoken! For, to forgive Sins, is evidently the incommunicable Property of God Almighty; and no mortal Man was ever thus absolutely impower'd to do it.

22. But Jesus, seeing their Whispering, and perceiving their Thoughts; said, Why are ye so offended at me without cause? And why do ye Argue thus vainly and perversly in your Minds?

23. For what reason is there that you should call it more Blasphemy for me to assume to my self a Power of forgiving the Man's Sins; than to undertake to heal this difficult Disease in an instant, without any means? Since it must be manifestly the effect of the same Power, to do the one, as the other.

24. But I chose rather to express my self in this manner, because I would declare, that the Messiah has Power here upon Earth to forgive Sins; and I will demonstrate to you the validity of this my Sentence of Absolution,  
by



by the immediate and visible effect of healing the Man's Disease. *Whereupon turning himself to the sick Man, he said, Rise, take up your Bed, and go home.*

25. At which Words, the Man's strength and the use of his Limbs returned to him in an instant: And he took up his Bed before all the People, and went home rejoicing and praising God.

26. And all the People that were present, were seized with great wonder, and gave thanks to God for sending Jesus amongst them: And particularly, they were filled with great Fear and Reverence, at the undeniable Proof which Jesus had given of his Power of Forgiving Sins.

27. ¶ After this, as Jesus departed out of Capernaum, and was walking toward the Lake, he saw a Publican, or Collector of the Tax, whose Name was was *Matthew*, sitting at the Tax-gatherers Stall, Collecting the usual Tribute: And Jesus called him, saying, *Follow me, and I will set you about a nobler Work.*

28. And without delay, the Man rose up, and forsaking both the Gains and the Temptations of that profitable Employment, he became from that time a Follower and Disciple of Jesus.

couch, and go in to thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28. And he left all, rose up, and followed him.

22 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them.

30 But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners;

31 And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

29 And he invited *Jesus* to his House, where he made a great Entertainment for him; and many Publicans and others of ill repute among the *Jews*, *Matthew's* former Companions and Acquaintance, were likewise invited to it.

30 Which when some of the Pharisees and Jewish Doctors, pretenders to great Piety and strictness, observed; they reproached *Jesus's* Disciples, saying, If your Master be indeed, as he would be thought to be, a Person of extraordinary Holiness, why does he not separate himself from the Company of profane and profligate Men? And why does he suffer you, not only to converse, but also to eat and drink familiarly with the most infamous sort of Persons, with Publicans and notorious Sinners?

31, & 32. But *Jesus* replied, We converse with this sort of Men, not to encourage them in their Sins, but in order to convert them from them. And for doing this, you have no more reason to blame me, than you have to blame a Physician for conversing with sick People, in order to restore them to their Health. The principal Design of my coming into the World, was to invite, not so much righteous and good Men, as Sinners to Repentance. And if ye were truly and sincerely Righteous, ye

ye would not envy, but rejoyce at the Conversion of such Persons: Whereas, indeed on the contrary, by your great and hypocritical pretences to Piety, ye your selves are far more incurable than even these known and most open Sinners.

33. ¶ About this time, some of the *Jews*, who were Disciples of *John Baptist*, and had been accustomed to Fastings, and greater Austerities than ordinary; being somewhat displeased at that freer way of living, which *Jesus* seem'd to allow his Disciples; came to *Jesus*, and said, How is it, that though you commend the Holiness of our Master *John the Baptist*, and profess to be your self a Teacher of extraordinary Piety, yet you permit your Disciples to live with greater Liberty, and suffer them to omit those Mortifications and Austerities, which both the Disciples of *John*, and also of the *Pharisees*, constantly practise, Fasting often, and setting apart, at least, some Days in every Week for Prayer and Abstinence.

34. *Jesus* answered; I do not condemn you for your constancy in Abstinence and Fastings; but every thing is good only in its proper Season; and this is by no means a fit time to put my Disciples upon such Austerities. For

as

33. ¶ And they said unto him, Why do the disciples of *John* fast often, and make prayers, and likewise the disciples of the *Pharisees*; but thine eat and drink?

34. And he said unto them, Can ye make the children of the bride chamber fast, while the bridegroom is with them?



as it would be very unseasonable, to require the Friends of a Bridegroom to Fast, just at the time of the Wedding, and while they are with the Bridegroom at the Feast: So it is by no means proper to make my Disciples Fast, as long as I, their Master, am with them.

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

35. But the time will come, and that shortly, when I shall be taken away from them; and then they will have occasions enough, of Mourning and Fasting.

36. Moreover, Jesus illustrated to them the reasonableness of this his proceeding, by a plain Similitude: As no prudent Man, said he, puts a piece of new Cloth into an old Garment, which it will by no means suit or agree with; so it would be very improper for my Disciples to mix mourning and rejoicing together, by entering into a Course of severe and strict Abstinence at the time that I am Personally present with them.

37. Again, as no wise Man puts new and strong Wine, into old and \* weak Bottles: So it would be very unfit, to burden my Disciples with heavy and unnecessary Injunctions of Fasting and Abstinence, while I am yet forming their Minds, and giving them the first Instructions about their Ministry.

\* See note on Matth.

9. 17.

38. For all these barely positive and prudential Precepts, ought always to be accomodated with Wisdom and Discretion, to the Condition of the Persons, and to the Circumstances of the Time.

39. And most especially, at the setting up any New Institution, nothing burdensome and unnecessary ought by any means to be imposed, but with the greatest Gentleness and Moderation, that Men may by degrees be prevailed upon to change their Customs, and amend their Lives.

38 But new wine must be put into new bottles; and both are preserved,

39 No man also having drunk old wine, straight way desireth new: for he saith, The old is better.

## CHAP. VI.

1. **N**OW on the Sabbath after the second Day of the Passover; as Jesus was walking with his Disciples through the Corn-fields, his Disciples being hungry, plucked the Ears of Corn, and rubbing out the Corn with their Hands, began to eat.

2. Which when some Superstitious Pharisees, that were present, observed; they immediately reproached the Disciples, for breaking the Sabbath; and Jesus himself for not rebuking them.

1 **A**ND it came to pass on the second sabbath after the first, that he went through the corn fields: and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees, said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him:

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

3, & 4. But *Jesus*, in vindication of his Disciples, replied; Ye who pretend to be the greatest Masters, and to have the most exact skill in Interpreting the Law; <sup>1 Sam 12.</sup> Do ye not remember, the Scripture-relates, how *David* and his Men, when they were hungry upon a Journey, eat Shew-bread out of the Tabernacle, which the Law allowed only the Priests to eat; and yet *David* is no where accused as guilty of a Crime in so doing?

5. 'Tis evident therefore, that God never designed, by any merely positive and ceremonial Institution, such as the *Consecration of Bread*; the strict Jewish observation of the Sabbath, and the like; to put such Difficulties upon Men, as to hinder them from performing either any greater Duty, or complying with any urgent and necessary Occasion of Life: So that in these Cases of Necessity or Duty, a positive Institution may be dispensed with by any Man; and how much more by me?

6. ¶ On another Sabbath Day, *Jesus* went into the Synagogue to Preach; and there was present in the Congregation, a Man whose Right-hand was withered, the Flesh being wasted away, and the Sinews shrunk up, so that it was become utterly useless.

E e

7. Upon



7. Upon which Occasion, the *Scribes* and *Pharisees* again watched *Jesus*, to see if he would Cure the Man upon the Sabbath-day; that they might find out some pretence to accuse him.

8. But *Jesus*, knowing their Thoughts, and resolving to reprove their Hypocrisy openly in the presence of all the People; bad the Man with the withered Hand, rise up, and stand forth in the midst of the Congregation: Which he, in full hopes of a present Cure, joyfully did.

9. Then *Jesus*, looking about upon the People, and directing himself to the *Pharisees*, said, I appeal to your selves; Judge ye, and declare in the presence of this Congregation; Which do ye think is the best Service, and most acceptable to God; to take the first opportunity of doing a Work of Mercy and Charity; or to neglect it on pretence of keeping the Sabbath more strictly?

10. To which Question, when the *Pharisees* were ashamed to give any Answer; *Jesus* in great Indignation at their obstinate Malice and Hypocrisy, bad the Man stretch forth his Hand; which as soon as he had done, it returned to its perfect strength and soundness in an instant.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day: that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing, is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And

11 And they were filled with madness, and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his Disciples: and of them he chose twelve, whom also he named apostles:

14 Simon (whom he also named Peter) and Andrew his brother, James, and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot,

11 Whereupon the Pharisees falling into the utmost Rage, and resolving to destroy Jesus by any means whatsoever, went out and consulted among themselves, how they might most certainly procure his Death.

12. ¶ But to return to the History of Jesus's Chusing, and Instructing his Disciples. After many had believed on him, and become his constant Followers, he retired one Evening to the top of a Hill; where he spent the whole Night in Meditation and Prayer.

13. And the next Morning, calling all his Disciples together about him, he chose out of them Twelve Men, whom he called *Apostles*; appointing them to Preach the Gospel in his Life-time, through all the Cities of *Judea*; and designing to send them after his Resurrection with an extraordinary Commission to establish the Christian Religion in the other Parts of the World.

14, 15 & 16. Now the Names of the Twelve, were these:

1 Simon Peter,

2 Andrew,

3 James,

4 John.

5 Philip,

6 Bartholomew,

7 Matthew.

8 Thomas.

9 Another James, the Son of

Lee 2

10 Si-

10 *Simon Zelotes, or the Canaanite.*

11 *Jude, Brother of James.*

12 *Judas Iscariot, the Betrayer.*

which also was the  
traytor.

17. Having Chosen these Twelve Apostles, *Jesus* came down from the Hill, and stood with them, and with the rest of his Disciples in the Plain, and there flocked together about them a vast multitude of People, out of *Jerusalem* and all *Judea*, and from the Sea-coast of *Tyre* and *Sidon*, some to hear *Jesus* Preach, and more to have their Diseases Cured.

18. Particularly, many that were Possessed and Tormented by Evil Spirits, were brought to him from all Parts, and he Healed them instantly.

19. And all the People crowded about him, and strove to touch him: For so extraordinary was the Efficacy of his Divine Power, that whosoever touched but so much as the Skirt of his Coat, was presently freed from whatsoever Disease he had.

20. *Jesus* therefore being pressed with the great multitude of People, retired from them again \* to the top of the Hill; and his

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all *Judea* and *Jerusalem*, and from the sea-coast of *Tyre* and *Sidon*, which came to hear him, and to be healed of their diseases.

18 And they that were vexed with unclean spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is

\* *Grotius* Supposes that the  $\tau\omicron\pi\theta\upsilon\varsigma$   $\omega\epsilon\delta\iota\upsilon\delta\epsilon$ , ver. 17 was not a vally, but a plain upon the Hill. But there is no necessity, to suppose that  $\tau\omicron\pi\theta\upsilon\varsigma$   $\omega\epsilon\delta\iota\upsilon\delta\epsilon$ , to be the place where *Jesus* delivered the following Sermon. The Conjecture here used, seems more agreeable to *Matth.* 5. 1.



the kingdom of  
God.

Disciples, and as many others,  
as desired to hear his Doctrine,  
followed him, and he sat down  
and directing himself to his Disci-  
ples, said, Blessed are ye that are  
Poor, Meek, Modest and Humble,  
who set not your Hearts upon the  
Riches and Pleasures of this pre-  
sent World, but prefer Righteous-  
ness before Wealth and Honour,  
and can cheerfully part with all  
Temporal Enjoyments for the sake  
of True Religion, and the Service  
of God.

21 Blessed are ye  
that hunger now:  
for ye shall be fil-  
led. Blessed are ye  
that weep now:  
for ye shall laugh.

21. Blessed are ye, who con-  
tendedly suffer Hardships in this  
present Life, \* and are solicitous  
for nothing so much, as to be tru-  
ly Virtuous and Religious your  
selves, and to persuade others to  
become so too; whose Portion up-  
on Earth, is not vain Mirth and  
Volupruousness; but to lament se-  
riously the Sins and Follies; and  
to endure patiently, upon the ac-  
count of Religion, the Afflictions  
and Troubles of this mortal State:  
Blessed, I say, are ye: For the  
time will come, when the pre-  
sent Scene of Things shall be  
changed; when your pious De-  
sires shall be fully satisfied, and  
all your Sorrows shall be turned  
into Joy.

\* Mat. 5.

22 Blessed are  
ye when men shall  
hate you, and  
when they shall se-  
parate you from

22. Blessed are ye, when Men  
shall hate and persecute you for  
your constant and unshaken Profes-

sion of the Truth: Yea, doubly Blessed shall ye be, when Men shall Curse you, and cast you out of all their Societies; when they shall revile and reproach you, when they shall defame and slander you, and do all manner of Injuries to you unjustly, for your Professing of my True Religion, and living answerably to the Precepts thereof.

23. Rejoyce therefore, when these things come upon you; Yea, triumph, and be exceeding glad; because very great shall be your Reward in Heaven: For thus likewise did wicked Men in former Ages, persecute the Prophets, and Holy Men of God: After whose Example, if ye suffer unjustly and patiently here upon Earth, ye shall also partake of their extraordinary Reward in Heaven.

24. But Wo unto those, who \* have received their Portion of good things in this Life; who live in Delicacy and Voluptuousness; and placing their Happiness in the Enjoyments of the present World, rest contented, without expecting any thing in that which is to come.

25. Wo unto those, who live in Pleasure and Jollity here, and never think of what is to come hereafter: For their present Plenty and

their company, and shall reproach you, and cast out your name as evil, for the Son of man sake.

23 Rejoyce ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets:

24 But wo unto you that are rich: for ye have received your consolation.

25 Wo unto you that are full: for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep. 26 Wo

\* See  
Chap. 16.  
ver. 19.  
etc.

mirth, wherein they now esteem themselves so very Happy, will miserably deceive them, when by the momentary pleasures of Sin, they shall find themselves betrayed into eternal Misery.

26 Wouunto you when all men shall speak well of you : for so did their fathers to the false prophets.

26. Wo unto those, who by propagating such Doctrines as encourage or indulge Men in Sin, gain to themselves the Applause and Flattery of the generality of Men : For thus in old time, false Prophets and Deceivers, who accomodated their Doctrines to the Lusts and Passions of Men, were more courted, and better received than the true Prophets of God.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you :

27. ¶ And now, ye that desire to receive my Doctrine, and to obey my Instructions in Sincerity and Truth, attend to what I say, and remember it. If ye will be my Disciples indeed, and live as becomes the true Children of God ; Raise your Virtue above the common Practise of Men, and extend your Charity universally, in imitation of the Divine Goodness : Love, not only your Friends, but even your Enemies also ; and return good to those, who persecute and revile you.

28 Bless them that curse you, and pray for them which despitefully use you.

28. Express your Good-will to all Mankind, by praying for, and wishing well even to them that curse, and speak ill of you ; and pray even for such, as most un-



justly and maliciously injure you, that God would grant them Repentance and Pardon.

29. *So far* be it from you to return Evil for Evil, *that* on the contrary, if a Man abuses you by Violence, or wrongs you by Extortion, and you cannot be relieved by Just and Christian Authority, according to the Rules, and in the bounds of Peace and Charity; chuse to let him injure you still, and rather yield even more to him, than endeavour to right your self in the heat of private Revenge, or enter into the Spirit of Contention with him.

30. Let it be the main endeavour of your Life, to do good to all Men, at all times, and by all the just ways you can. To him that begs any thing of you, give freely; and to him, whose Wants oblige him to Borrow, be always ready to Lend, and never rigorous to exact it of him again.

31. In all things be sure to observe the same Rules of Equity and Charity, and to do all the same good Offices to *others*, that you in the like Cases, could in reason expect they should do for *you*.

\* ver. 27. 32 & 33. And do not think it strange, that I have \* commanded you to Love, and to do Good, not only to your *Friends*, but even to your *Enemies* also. For if ye

29 And unto him that smiteth thee on the one cheek, offer also the other: and him that taketh away thy cloke, forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend sinners to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

love only those who love you; what extraordinary matter is that? And if ye do good only to those, who do good to you; what great reward does this deserve? This is no more than what is generally done, even by Heathens, and Sinners, and the very meanest of Men.

34. Again, if ye Lend, not to the poor and needy, but to those only from whom ye expect a return of equal value; what extraordinary Excellency is this? This is no more than what is commonly practised by the most covetous and worldly Men, for temporal Advantages.

35. *Ye* therefore on the contrary, if ye will be my true Disciples, must do all Offices of Kindness; not to those only from whom ye expect a temporal recompense, but to those also, who never *will* return you any kindness, as your Enemies and Persecutors; and to those most especially who never *can* make you any recompense, as the Poor and Needy: And by this means, the less hope of Reward you have from Men, the greater and more certain will be your Title to the Favour of God, whose Example you will imitate by such an extensive Charity.

36. For God bestows the Benefit of his Sun and Rain upon all Men promiscuously, both good and bad:

bad : And ye, in imitation of this Divine Goodness, ought to extend your Charity universally to all Mankind ; that being by such an excellent Disposition of Mind made partakers of the Divine Nature *here*, ye may be entitled to a greater proportion of his Eternal Happiness *hereafter*.

37. Furthermore, the more exact *your own* Lives, and the more exalted *your own* Virtue is, so much the more Charitable, so much the less severe and censorious let your Judgment of *others* be. Be not forward to Accuse or Condemn *your Brethren* ; but interpret candidly, and forgive easily ; and God will be the less severe in passing Judgment upon *you*.

38. Be kind to all Men, and ready to assist them in all their needs, with chearfulness, liberality, and bounty ; and God will return the Blessing upon you abundantly and with great increase : For in what measure soever ye deal with *others*, in the same proportion will the Divine Justice deal with *you*.

39. Lastly, be sure to remember carefully, and to practise diligently all these my Instructions ; so shall ye *your selves* become worthy, and prepared to Instruct and Direct *others*. For if ye practise constantly and sincerely these things *your selves*, you will have both

37 Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven :

38 Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind ? shall they not both fall into the ditch ?



Skill and Authority to teach *others* likewise: But if ye neglect them, or practise them not *your selves*, you will be like the Superstitious and Hypocritical *Pharisees*, blind and erroneous Directors of *others*, and then, both he that teaches, and he that is taught, must needs perish together.

40 The disciple is not above his master: but every one that is perfect shall be as his master.

40. And do not think, that these Precepts I have given you, are severe and difficult; or that it is too hard a thing to bear the Hatred and Persecution, which the sincere Observation of them will bring upon you from wicked and perverse Men. The Disciple is not above his Master, nor he that is sent, greater than he that sent him. If I have given you an Example in practising these things my self; most reasonable it is, that ye should endeavour to do the same, in imitation of me. If I upon this account, suffer great Indignities and Persecutions from Men; most reasonable it is, that ye should be willing to undergo the like treatment upon the like account. The great Perfection of a Disciple, is the being like, and conformable to his Master: And if ye follow my Example in Holiness, Piety and Charity; ye must also follow me in Persecutions and Sufferings; and then ye shall both partake of my Reward *your selves*, and

compare  
Mat. 10.  
24. John  
13. 16. &  
15. 20.

and also become able and worthy Instructors, to Teach and Direct others in the way to the same Perfections.

41. Only remember always in Teaching *others*, to be strictly careful that *your own* Lives be Innocent and Unblameable first. For, What can be more unreasonable, than like the Hypocritical Pharisees, to condemn with great Censoriousness the Offences of *others*, if at the same time, ye be guilty of the like, or worse Crimes *your-selves*?

42. With what Confidence can ye pretend to reprove *others* for their smaller Faults, if ye be conscious of committing greater Crimes *yourselves*? Or, with what Skill can ye direct *others* to correct and amend *their* Faults, if ye have not Wisdom, or Integrity enough to be sensible of *your own*? Above all things therefore, be sure to avoid this base Hypocrisy. In the first place, effectually amend and reform *your own* Lives, and then you may with Judgment direct, and with Authority Exhort and urge *others* to Reformation.

43. And do not imagine, That Teaching *others* their Duty, and Instructing, or Exhorting them to correct their Faults, is sufficient to make you approved either in the

41 And why be-  
holdest thou the  
mote that is in thy  
brothers eye, but  
perceivest not the  
beam that is in  
thine own eye?

42 Either how  
canst thou say to  
thy brother, Bro-  
ther, let me pull  
out the mote that  
is in thine eye,  
when thou thy self  
beholdest not the  
beam that is in  
thine own eye?  
Thou hypocrite,  
cast out first the  
beam out of thine  
own eye, and then  
shalt thou see clear-  
ly to pull out the  
mote that is in thy  
brothers eye.

43 For a good  
tree bringeth not  
forth corrupt fruit:  
neither doth a cor-  
rupt tree bring  
forth good fruit.

44 For

fight of God or Men, unless *your own* Lives and Practise be suitable to your Doctrine. For 'tis the fruit of a good Life only, that denominates a Man truly Good; And without this, no pretence whatsoever can any more really make any Person a good Man, than a Tree which has fair Leaves, and yet bears no Fruit, can be justly esteemed a good Tree.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me Lord, Lord, and do not the things which I say?

44. As every Tree is known by its Fruit, so every Man is known by his Works. And a Man whose Life and Actions are bad, can no more justly, upon any other account, be esteem'd a good Man; than a Thorn can truly be called a Vine, or a Bramble a Fig-tree.

45. Every Man whose Heart is sincere and good, will as certainly evidence that Sincerity by a good Life, as a sweet Fountain will send forth sweet streams, or a sound Tree bring forth good Fruit: And a bad Life, is as certain an indication of an unsincere Heart, as bad Waters are of a bad Fountain, or evil Fruit of a corrupt Tree.

46. So that unless you actually obey my Commandments in your Lives and Conversations, 'tis to no purpose at all to make profession of my Religion *yourselves*, or to Preach it to *others*.

47. Where-



47. Wherefore, to conclude; I will shew you by a plain Similitude, the difference between one that receives my Doctrine, and sincerely obeys it; and one who receives it likewise, yet obeys it not.

48. He that hears my Doctrine, and obeys it in his Life; is like a Man that builds his House with a firm Foundation upon the solid Rock. For as such a House stands firm and unshaken, against all the Assaults of Wind and Weather: So the Man that receives my Instructions, and sincerely obeys them; will strongly resist all the Temptations of the Devil, and all the Storms of Persecution; and persevering in his Integrity to the end, shall be able to appear with comfort before God in Judgment, and receive the Reward of Eternal Life.

49. But he that hears my Doctrine, and obeys it not; is like a Man that builds his House without any Foundation, upon the loose Sand. For as such a House is presently overturned by the first Storm and Flood that assaults it: So the Man that receives my Instructions, and obeys them not; can never abide the tryals of Temptation and Persecution; but discovering his Hypocrisy, will fall away with shame in this present World, and perish for ever in that which is to come.

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which buildeth an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation buildeth an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruine of that house was great.

1 NOW

## CHAP. VII.

**N**OW when he had ended all his sayings in the audience of the people he entered into Capernaum.

2 And a certain centurions servant, who was dear unto him, was sick and ready to die.

3 And when he heard of Jesus, he sent unto him the Elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying That he is worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from

1. **W**HEN *Jesus* had finished this Discourse in the hearing of his Disciples, and of much other People, he went down towards *Capernaum*.

2 & 3. And \* as he was entering into the City, there met him several of the Elders of the *Jews*, and principal Men of the Town, to desire him to heal an eminent Centurion's Servant, then very dangerously ill. For the Centurion had heard the Fame of *Jesus's* Miracles; and the Servant who was sick, was one that he greatly valued; wherefore he sent Men of the best Repute to entreat *Jesus* for him.

4 & 5. When therefore these Men met *Jesus*, they earnestly pressed him; saying, That the Centurion, who desired this Favour, was a very worthy Person; and though he was indeed a *Roman* and a Soldier, yet that he was a very Pious and Devout Man, a Lover of the Nation and Religion of the *Jews*, a Worshipper of the One True God; and that he had \* at his own Charge built them a Synagogue.

6. *Jesus*, pleased with the Man's Faith; answered, That he would

\* See note on Chap. 4. 38.

\* The word *av-76*; in this 5<sup>th</sup>. verse is very emphatical.

would go along with them to the House, and heal the Servant. But as he was in the way, the Centurion sent other Friends to him, saying, Lord, do not trouble your self to come down to my House: I am originally a *Gentile*, and have been a great Sinner, and am not worthy that you should honour my House with your Presence.

7. Had I not thought my self unworthy, I would have come my self to have attended *You*; How much less am I worthy that *You* should come down to *me*? Speak but the word, without giving your self the trouble to come; and I know my Servant will be healed.

8. For if I, who am but an inferior Officer in an Army, can give the word of Command, and be immediately obeyed by my Servants, without being present my self to see my Orders executed: How much more may you, to whom God has committed such extraordinary Power and Authority as we every Day see evidenced in your miraculous Works; say but a Word, and what you say, shall be effected.

9. When *Jesus* heard this, he seemed greatly surprized at the extraordinary Faith and Humility of the Centurion; and directing himself to his Disciples and to the People that followed him; he

the house, the centurion sent friends to him, saying unto him, Lord, trouble not thy self; for I am not worthy that thou shouldst enter under my roof.

7 Wherefore neither thought I my self worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me souldiers, and I say unto one, Go, and he goeth: to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

9 When *Jesus* heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you,



you, I have not  
found so great  
Faith, no not in Is-  
rael.

10 And they  
that were sent, re-  
turning to the  
house, found the  
Servant whole that  
had been sick.

11 ¶ And it  
came to pass the  
day after, that he  
went into a city  
called Nain, and  
many of his dis-  
ciples went with  
him, and much  
people.

12 Now when  
he came nigh to  
the gate of the city,  
behold there was  
a dead man car-  
ried out, the only  
son of his mother,  
and she was a  
widow: and much  
people of the city  
was with her.

13 And when  
the Lord saw her,  
he had compassion  
on her, and said  
unto her, Weep  
not.

said, Assuredly, I tell you, I have  
not any where met with so great a  
degree of Faith, even among the  
*Jews* themselves, who have lived  
always under a Revelation of the  
Will of God, and have had the con-  
stant use of the Scriptures and the  
Prophets, which frequently speak  
of me, and direct them to me; as  
this Stranger has now discovered.

10. Then turning himself to the  
Centurion's Friends; he said, Go  
back, and ye shall find the Ser-  
vant in good Health: And accord-  
ingly, when they came home, they  
found him cured, from the very  
instant that *Jesus* spake.

11. ¶ \* After this, *Jesus* went to  
a Town called *Nain*, with several  
of his Disciples, and a great many  
other People following him.

12. And when he came to the  
entrance of the Town, there was  
a dead Man, just then carrying out  
to be buried, who was his Mo-  
ther's only Son, and she a Widow;  
and many People of the Town  
came out with her to the Burial,  
lamenting her sorrowful and de-  
solate Condition.

13 *Jesus* therefore, moved with  
Compassion at this mournful Spe-  
ctacle, went up to the Woman;  
and speaking comfortably to her,  
bad her leave off weeping.

\* Εἰ τῇ ἐξῆς, needs not signify *the next day*; but may be put  
for ἐν τῇ ἐξῆς, as also some copies read it in this very place.

14. Whereupon while all the People stopped, wondering what *Jesus* meant to do; he turned to the Biere, on which the Corps was carried; and laying his Hand upon it, he said, with a Voice of Power and Authority; Young Man, rise up.

15. Which Words as soon as *Jesus* had uttered, immediately the dead Man, like one awaking out of Sleep, began to move himself; and sat up on the Biere, and spake, and *Jesus* delivered him to his Mother, alive and well.

16. And all that were present, were filled with great Fear and Admiration of the Power of God; and praised the Divine Goodness, for vouchsafing to send among them such an extraordinary Prophet, as they judged *Jesus* to be.

17. And the Fame of these mighty Works spread over all *Judea*, and the neighbouring Countries; and all People talked of *Jesus*, as of the Messiah, expecting that he would shortly manifest and declare himself to be so.

18. ¶ Now some of the Disciples of *John the Baptist*, hearing all these things, and solicitous (as it seems) for their Master's Honour, as if they feared least *Jesus's* Fame should obscure *John's*; went to *John* then in Prison, and acquainted him with all

14 And he came and touched the biere, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us, and, That God hath visited his people.

17 And this rumour of him went forth throughout all *Judea*, and throughout all the region round about.

18 And the disciples of *John* shewed him of all these things.

\* See Note on Mat. 11. 2.

19 ¶ And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same hour he cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

that they had heard concerning Jesus.

19 ¶ John therefore, to give them full satisfaction, bad two of them go themselves, in his Name, to Jesus, and ask him directly, Whether he were indeed the expected Messiah, or whether they should yet wait for some other.

20. Accordingly these two Men came to Jesus, and desired him, as they were directed, in the Name of their Master John the Baptist, to tell them plainly, Whether he was indeed the expected Messiah, as report seemed to make him; or whether they ought yet to wait for the appearance of another.

21. At that same time Jesus wrought many Miracles in their Presence; healing several sorts of Diseases, casting evil Spirits out of Possessed Persons, restoring sight to the Blind, and the like.

22. And then turning to the Messengers: he said, What Testimony do ye expect I should give concerning my self? Judge of me by my Works: Go and tell John what things ye have not only heard, but also seen with your own Eyes; Tell him, that the blind have their sight restored to them, that the Lame walk, that the Lepers are cleansed, that the deaf hear, and that Poor and Humble Men have the glad Tidings of Salvation preached to them.



23. And blessed is he, who-  
ever shall not either through Envy  
or Malice, refuse to own me; or  
be ashamed in a Wicked Gene-  
ration, to profess my Doctrine;  
or be discouraged by Persecution;  
or any Temporal Evil from obey-  
ing it.

24. ¶ With this Answer, the Dis-  
ciples of *John* returned. And when  
they were gone, *Jesus* took this  
opportunity of Discourfing to the  
People concerning the Person and  
Office of *John the Baptist*: And  
he faid, With what expectation  
was it, that ye went out into the  
Wildernes after *John*? I presume,  
it was not for nothing; but upon  
some reasonable ground, that ye  
went out in fuch multitudes.

25. What was it then that ye  
went out after him for? Was it in  
hopes to please your Curiofity,  
with the fight of a great Man,  
richly apparelled, nobly attended,  
furrounded with the Pomp and  
Glory of this prefent World? No;  
the Wildernes was not by any  
means a proper place to expect  
fuch a fight as that in.

26. What was it then that ye  
really expected to fee? Was it in  
hopes to fee a Prophet, fuch an one  
as ye read that God fometimes  
fent to your Fore-fathers in old-  
time? Yea, verily, and a Pro-  
phet it was, that ye did fee: Nay,

23 And blessed  
is he whofoever  
shall not be offend-  
ed in me.

24 ¶ And when  
the meffengers of  
*John* were depar-  
ed, he began to  
fpeak unto the  
people concerning  
*John*, What were  
ye out into the  
wildernes for to  
fee? A reed shaken  
with the wind?

25 But what were  
ye out for to fee,  
A man clothed in  
foft raiment? be-  
hold, they which  
are gorgeoufly ap-  
parelled, and live  
delicately, are in  
kings courts.

26 But what  
were ye out for to  
fee? A prophet? Yea  
I fay unto you,  
and much more  
then a prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee:

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard him, and the publicanes justified God, being baptized with the baptism of John.

and one much greater, than any of the Prophets that went before him.

27. For *those in old time*, Prophesied of the gracious Discoveries that God would make of himself to Mankind by his Son, obscurely only, and at a distance: But *this Man*, is he of whom it is written, That he should be the immediate Fore-runner of the Messiah, to declare him plainly and expressly to be just at hand, and to prepare Men for the reception of Him, and his Doctrine.

28. Verily, I tell you, of all the Prophets and Holy Men that ever yet appeared upon the Face of the Earth, there never was any one so great, or had so honourable an Employment, as *John the Baptist*: Nevertheless, the meanest Preacher of the Gospel in the Kingdom of the Messiah, has a greater and more excellent Office and Ministry than he.

29. *John*, I say, was the greatest Prophet, that ever yet appeared. And many indeed of the Common People, Publicans and Sinners, Men humble and sensible of the greatness of their Sins, were convinced by his Preaching, and brought to Repentance; thankfully accepting that Condition of Pardon and Mercy which God graciously offered them, and being gladly Baptized by *John*.

30. But the Pharisees and Ex-  
pounders of the Law, Men proud  
and conceited of their own  
Works, despised John's Baptism;  
neglecting those gracious offers of  
Mercy, which God made to them  
by him; and rejecting his Preach-  
ing, as they also do mine.

31. \* Whereunto therefore, shall  
I liken the Men of this Generation?  
And with what Similitude shall I  
compare them? How shall I de-  
scribe their Obstinacy? And by  
what Comparison shall I repre-  
sent their Perverseness, in not be-  
ing wrought upon either by  
one way of Teaching or another?

32. They are like Children play-  
ing together in the Street, in a  
froward and peevish Humour.  
For as Children at such a time, do  
every thing just contrary to what  
their Companions desire and ex-  
pect: So the Men of this Genera-  
tion, interpret crossly and perversely  
whatever we say or do; neither  
can any Argument persuade them  
to hearken to Instruction, nor any  
manner of Behaviour remove their  
malicious Prejudices against Us.

33. John the Baptist, when he  
was sent to Preach Repentance to  
them, appeared after a retired  
manner in the Wilderness, with

30 But the Pha-  
risees and lawyers  
rejected the coun-  
sel of God against  
themselves, being  
not baptized of  
him.

31 ¶ And the  
Lord said, Where-  
unto then shall I  
liken the men of  
this generation?  
and to what are  
they like?

32 They are  
like unto children  
sitting in the mar-  
ket-place, and cal-  
ling one to an-  
other, and say-  
ing, We have pi-  
ped unto you and  
ye have not dan-  
ced; we have  
mourned to you,  
and ye have not  
wept.

33 For John  
the Baptist came  
neither eating  
bread nor drinking  
wine, and ye say,  
He hath a devil.

\* See *Grotius's* Note on this Verse; and of the two foregoing  
Verses, being the words of Christ, and not of the Evangelist.



Fasting and Abstinence, with great Strictness and Severity of Life: And they said, He is a mad Man, and Possessed.

34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners.

35 But wisdom is justified of all her children.

34 On the contrary, Christ comes to them without any such Austerity, conversing with Men freely, and eating Meats indifferently; And they say, He is a loose profane Person, a despiser of the Law, and a Companion of Publicans and Sinners.

35 But when the Perverseness of Men has expressed its utmost Malice, and aspersed the Preachers of True Religion all that it can; Wisdom and Virtue will still vindicate themselves, and appear to be what they are, in whomsoever they be found, and in what manner soever they be exercised; these things being always the same, whether in a Man that Fasts, or in one that Fasts not. And all the methods of Divine Providence, in its several Dispensations of Mercy to Mankind, will finally appear to be Wise and Good, in the Destruction of the Proud and Obstinate, and the Salvation of the Humble and Teachable.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

36. ¶ At another time, *Jesus* being invited to Dinner at a certain *Pharisee's* House, whose Name was *Simon*; went home with him, at his desire, and sat down to Meat,

37 & 38. And as they were, at the Table, a Woman of the Town where they were, who had been a great Sinner, hearing that *Jesus* Dined there that Day, came in with an Alabaster-box of fine Ointment in her Hand; and standing by *Jesus*, she fell a weeping, and dropt her Tears at his Feet, and wiped them with the Hair of her Head, and kissed his Feet, and anointed him with the Ointment; testifying by these extraordinary Instances of Humility and Love, both her great Sorrow for her past Sins, and her earnest Desire of being Comforted and Instructed by *Jesus* for the future.

39. But the Pharisee, at whose House *Jesus* was, seeing what the Woman did, and judging of her according to the Notions of his Sect; not by her present Humility and Repentance, but by her past Character; he thought within himself; Surely, if this Man was indeed a Prophet, as he pretends, and is reputed to be, he could not but know, that this is a Woman of ill Fame, and would not suffer himself to be defiled by her touch.

40. Thus the Pharisee, not willing openly to affront *Jesus*, who was then his Guest, reasoned with himself tacitly in his own Mind. But *Jesus* knowing his Thoughts,

37 And behold a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment.

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And *Jesus* answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

prevented his further doubt; saying, *Simon, I have somewhat to say to you: And when the Pharisee desired him to say on, Jesus proposed to him the following Similitude.*

41 There was a certain creditor, which had two debtors: the one ought five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

41 & 42. *A certain Man, said he, had two Debtors, the one of which owed him ten times as much as the other; yet because they were both of them poor, and unable to pay, he with the same Frankness and Generosity, forgave them both their Debts. Now, continued Jesus, which of these two, do you think, will love his Benefactor most, and endeavour to express the greatest Gratitude to him?*

43. *The Pharisee, not yet perceiving whither the Parable tended; replied, I suppose, he who had the greatest Debt remitted to him, will love his Benefactor most. Then said Jesus, You have judged well: Apply this Similitude now to our present Case, and you will see what an Error you were in. For so far is it from being true, that a Sinner for having committed many and great Sins, ought notwithstanding his sincere and hearty Repentance, to be wholly excluded from my Conversation and Presence; that on the contrary, such a Person commonly shows himself more worthy, and expresses greater Love to me, and gives more thanks*

\* 202  
Glorious  
admirable  
Notes up  
on this  
verse.



thanks, and greater glory to God, than those who presume themselves to be the most Righteous Men.

44. Observe it in the Case of this Woman, whom you see here at my Feet. *You*, who are a *Pharisee*, and look upon your self as one of the better and holier sort of Men, have not, since I came into your House, brought me so much as a little Water to wash my Feet; which is a common and usual mark of Respect: But this Woman, who has been a great Sinner, and is deeply sensible of the heinousness of her Sins, hath in a very extraordinary manner washed my Feet with her Tears, and wiped them with her own Hair.

45. *You* when I came in, did not so much as give me a Kiss; which is the ordinary Salutation and expression of Kindness: But *this Woman*, all the time I have been at the Table, hath not ceased with the greatest Humility to kiss my Feet.

46. *You* have not so much as anointed my Head with Oil; which is the common Testimony of Friendship: But *this Woman*, hath in wonderful Zeal, anointed my Feet with precious Ointment.

47. Assuredly therefore, I tell you, \* So far is this Woman from being unworthy to come near me by reason of her Sins,

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: But she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46. Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but

\* See Grotius's admirable Notes upon this verse.

but to whom little  
is forgiven, the  
same loveth little.

which are indeed, as you suppose,  
great and many; that on the con-  
trary, God having forgiven her  
those many and great Sins upon  
her sincere Repentance, the sense  
of that Mercy hath filled her  
Heart with such ardent Love and  
Gratitude, as exprestes it self in  
far more extraordinary Instances of  
humble and devout Thankfulness,  
than you, who think you have but  
little forgiven you, do or can ex-  
press, or than she, if she had less  
forgiven her, would have testified.  
And this makes her more worthy  
of my Company, than those who  
think themselves so holy as to need  
no Forgiveness.

48 And he said  
unto her, Thy sins  
are forgiven.

48. Then turning to the Wo-  
man, he said unto her, Your  
Sins are indeed forgiven: Con-  
tinue to live a Pious and Holy Life,  
and to increase always in your  
Love and Thankfulness to God.

49 And they  
that sat at meat  
with him, began  
to say within them-  
selves, Who is this  
that forgiveth sins  
also?

49. Upon this, several of them  
that sat at Meat with him, began  
to be offended, and to say, \* *one  
to another*; Whom doth this Man  
pretend to make himself, by un-  
dertaking to forgive Sins, which  
is the incommunicable prerogative  
of God?

\* Or, in  
their own  
mind; in  
their own  
selves.

50 And he said  
to the woman, Thy  
faith hath saved  
thee; go in peace.

50. But Jesus said to the Wo-  
man, Be not afraid; your great  
Faith hath procured you propor-  
tionably great Mercy and Pardon.  
Go, and enjoy that Peace and  
Satis-

Satisfaction of Mind, which the sense of the Love and Favour of God will continually afford you.

## C H A P. VIII.

1. **A**FTER this, Jesus, passed through many Cities and Villages, Preaching the Doctrine of Christianity; the necessity of Reformation; and the acceptableness of the Repentance even of the greatest Sinners in the sight of God: And his Twelve Apostles, and other Disciples went with him, promoting this great Work.

2 & 3. Several Women also of good Substance, who had been healed by him of divers Diseases and Infirmities, followed and attended him constantly, to supply him with Necessaries in his Travels; particularly, *Mary Magdalene*, whom he had miraculously delivered from many evil Spirits, that had possessed her; *Joanna* also, the Wife of *Chuza*, *Herod's* Steward; and *Susanna*, and several others.

4. And in all places where he came, he Taught People according to their different Capacities.

1 **A**ND it came to pass after-ward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him;

2 And a certain woman which had been healed of evil spirits and infirmities, *Mary* called *Magdalene*, out of whom went seven devils.

3 And *Joanna* the wife of *Chuza* *Herod's* Steward, and *Susanna*, and many others, which ministred unto him of their substance.

4 And whithersoever he came, much people were gathered together,



ther, and were  
come to him out  
of every city, he  
spake by a parable:

ties and Dispositions; sometimes with great freedom and plainness of Speech; at other times more reservedly and obscurely, in Figures and Parables; as they were able, or worthy to hear his Doctrine; more especially once, as he was Preaching by the Lake of Tiberias, and a vast number of People was gathered together about him out of the neighbouring Cities, he described to them the state of the Gospel Dispensation, and the Nature and different Effects of the Doctrine of Christianity, by several Comparisons, or Similitudes; and among others, by this which follows.

5 A sower went  
out to sow his seed,  
and as he sowed,  
some fell by the  
way side, and it  
was troden down,  
and the fowls of  
the air devoured  
it.

5. A Husbandman, said he, went out to sow Corn in his Field; and as he was sowing, some grains fell upon the hard beaten road, where they never entered, but were partly troden under feet, and destroyed by those that passed by, and partly pick'd up by the Birds: Thus while Christ, or any Preacher of the Gospel under him, publishes the Doctrine of true Religion to all sorts of People; some of those that hear, have Hearts so hardened with Impiety, and worldly Lusts, that the Doctrines and Precepts of the Gospel, never make any impression upon them at all; but they immediately forget what they hear, and return to their wickedness.

6. Again,

6. Again, other grains fell upon stones covered with thin earth, where the Corn sprang up indeed, and grew at first; but in a little while, for want of moisture and depth of root, it withered away. Thus some others hear the Doctrine of Christianity, who at first indeed are moved by it with some warmth of Devotion, and embrace it cheerfully; but when Persecution, or any other great Temptation comes upon them, for want of wise and settled Resolutions, and a true Love of God, they fall away.

7. Again, some other of the seed fell among weeds and thorns, which also sprung up indeed; but the weeds coming up with it, and growing faster and thicker than the Corn, they overspread it and choked it, so that it never came to any Perfection; Thus others, who hear the Word of God, and are moreover convinced by it, and even make some kind of Resolutions to obey it; yet having their Minds and Attention wholly raken up with the Cares, Covetousness, and Pleasures of the World, they neglect the means of Improvement, and bring forth no fruit of Righteousness, Holiness, and Charity.

8. Lastly, some other of the seed fell into good and fruitful ground, where it grew up and pro-

6. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.

7. And some fell among thorns, and the thorns sprang up with it, and choked it.

8. And other fell on good ground, and sprang up, and bare fruit an hundred-

dred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

*spered and came to maturity, and proved a very great crop of Corn:*

Thus others, to whom the Gospel is preached, believe the word of God heartily, embrace it wisely, adhere to it steddily, and obey it sincerely, and shew forth the effects of it in the constant practise and persevering course of a good Life. Whosoever is capable and desirous of Instruction, let him hear and consider what I say.

9. This and other Parables Jesus spake to the People, representing things in the bare Similitude only, without adding the Explication. But when he was alone, his Disciples desired him to Expound to them plainly the full sense and meaning of the Parable.

10. Jesus replied; Ye indeed, who are disposed and prepared for this Knowledge, may have all the Truths that concern the Kingdom of the Messiah, and the State of the Gospel, clearly and fully explained to you; but the mixt Multitude are not capable nor worthy of this Privilege. For such is their Ignorance and Prejudices, that in them is exactly fulfilled that Prophecy of *Isajah*; That *seeing* even the plainest things, yet *they see not*; and *hearing* the most reasonable Doctrines, yet *they understand not*. To them therefore I speak only obscurely and

*Isa. 6. 9.*



and in Parables, infilling things by degrees, as they are able to bear them; but to you I reveal all the Mysteries of God, plainly and fully.

11. Then he told them, how by the Seed sown, was to be understood, the Doctrine of the Gospel, Preached by Christ, or any of his Ministers.

See Mar.  
4. 20.

12. That by *the hard beaten road*, into which the Seed never entered, was meant such Persons as have their Hearts so hardened with Impiety and worldly Lusts, that the Doctrines of Religion make no impression at all upon them, but are neglected and forgotten as soon as heard.

13. That by the stony ground, where the Corn sprang up indeed, but for want of root, soon withered; were to be understood, such Persons, as receive indeed the word of God with a seeming cheerfulness; but for want of Resolution, and a true love of God, fall away in time of Persecution.

14. That by that ground, where the Corn was over-run and choaked with weeds, were meant such, as embrace likewise the Doctrine of Christianity, but are so wholly taken up with the Business, Covetousness, and Pleasures of this present Life, that they make no real and effectual improvement in the

11 Now the parable is this: The seed is the word of God.

12 Those by the way-side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock, are they which when they hear, receive the word with joy, and these have no root, which for a while believe, and in time of temptation fall away.

14. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection.

*practise of true Religion and Virtue.*

15 But that on  
e good ground,  
e they, which  
an honest and  
ood heart, hav-  
gh heard the word,  
eep it, and bring  
orth fruit with  
atience.

15. Lastly, That by *\* the good \** See note  
ground which brought forth fruit in on Mar.  
abundance, were meant such Per- 4. 20.  
sons, as receive the Doctrine of the  
Gospel with Simplicity and Sincerity;  
and by pious Meditation cause it to  
make a deep and lasting impression  
upon their minds, and obey all the  
Precepts of it in their whole Life  
and Conversation with Constancy  
and Perseverance.

16 ¶ No man  
hen he hath  
ghted a candle,  
vereth it with a  
essel, or putterh  
under a bed:  
at setteth it on a  
andlestick, that  
ey which enter  
may see the  
ght.

16. And now, continued Jesus,  
seeing I have explained to you all  
these things fully; it remains that  
ye be careful to instruct others here-  
after, both by your Doctrine and  
Example, in proportion to your  
Knowledge, and the Advantages  
ye have received. For as a Candle  
useth not to be hid under a Vessel,  
but to be set in a Candlestick,  
that it may give light to the whole  
Room wherein it is: so ought ye  
to make such use of the Instructi-  
on I have given you; as by your  
Doctrine and Example to direct  
and incourage others, in the know-  
ledge of the Truth, and in the  
practise of Virtue.

17 For nothing  
secret, that shall  
ot be made mani-  
st: neither any  
ing hid, that  
all not be known,  
d come abroad.

17. For there is nothing which I  
now Teach you *secretly*; but must  
in due time be published *openly* to  
all the World; and nothing which  
I now speak *obscurely* and in Pa-  
rables, but must in time be decla-  
red plainly and with all freedom to  
all Men. G g

18. Take

18. Take heed therefore to remember and make good use of what you hear. For whosoever improves and employs well those Advantages which God has already given him, shall have more instruction and greater assistances continually afforded him: But he that makes no good use of what he already hath, is unworthy of more instruction or greater advantages; Nay, and shall moreover, by the natural decay of unimproved graces, and by the just judgment of God be even deprived of what he before had.

\*Mar. 3.31.

19. ¶ At \* another time, as *Jesus* was teaching in the house, and a vast throng of People stood about him; his Mother and some other of his Relations, coming to speak with him, could not get near by reason of the great crowd.

20. Then the people that stood by, told him that his Mother and other Relations waited without, desiring to speak with him.

21. But *Jesus*, intent upon the Business of instructing and reforming Men, answered: Do ye think that I esteem of Persons by any earthly relation or affection? or that any temporal concern shall hinder or interrupt this work for which I was sent into the World? No: I value no Relation and own no Friendship so near to me, as that

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God; and do it.

22 ¶ Now



of these my disciples, who hearken to my instruction, and obey it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

22. ¶ Again, Jesus having been Preaching upon another occasion to a great multitude of People that came about him and thronged him; he retired afterwards with his Disciples to the Lake of Gennesareth, and going into a Boat, bad them put off and row over to the other side of the Lake.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy.

23. Which while they were doing, Jesus laid himself down upon a pillow and fell asleep: And when he was asleep, there arose a vehement strong wind, which made the water so rough, that the boat was almost filled, and seemed to be in great danger of being cast away.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

24. Then the disciples in great fear waked Jesus, saying; Lord, help us, we are just sinking. And he rose up, and commanded the wind to fall, and the water to become smooth: And immediately both the Elements obeyed his voice, and there was suddenly a very great Calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of

25. However, though he thought fit to work this miracle for their deliverance, yet he rebuked them for their fearfulness and distrust, saying: Where is your Faith and Trust in my Pow-

er, that after all the miracles ye have seen me work, ye dare not yet rely on the Protection of Providence, even when I be with you? And all the Men of the Boat filled with great Fear and Reverence at the sight of this miracle, said one to another; what an extraordinary Person is this? and how Divine a Power does he exercise? that even the Wind and Waters obey his commands.

26. Now when they were come to the other side of the Lake, they landed in the Country of the Gadarenes, which is over against Galilee.

27. And as soon as Jesus came out of the Boat, there met him \* a Man † of that Country, who had been a long time Possessed by Devils, and was so raging mad, that he went quite naked, and dwelt not in any House, but wandered in the wild places among the Tombs of the dead, frightening and terrifying Passengers that went that way.

28. This Man, I say, seeing Jesus, at his landing; and the evil Spirit which Possessed him, being compelled by the Divine Power to carry him towards Je-

man is this? for he commadeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What

\* One of the two mentioned, Mat. 8. 28. † ἐκ τῆς πόλεως, not out of the city, as we render it; but one who had formerly dwelt there, before he was possessed.

have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wildernets)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

Jesus; he ran and fell down at Jesus's Feet; and the evil Spirit within the Man, cried out aloud to Jesus; saying, Wherefore, O thou Son of the Most High God, art thou come to disturb me in my Possession, before the time of God's final Judgment? I beseech thee, torment me not.

29. For Jesus had commanded him to come out of the Man, and quit the Possession he had so long enjoyed. And indeed a very terrible Possession it was; the Devil having (as I said) driven the possessed Person wholly from the Society of Men, and forc'd him to live wild among the Tombs of the Dead: \* For into such raging Fits of Madness was the Man used to fall, that though his Friends had often attempted to bind him with Fetters, yet they could never hold him, but he would break from all bonds, and be hurry'd by the Devil into the Wildernets.

30. Such therefore was the Case wherein Jesus found the Man: And when he commanded the evil Spirit to come out of him, he at the same time, to manifest the greatness of the Miracle, asked the evil Spirit, What was his Name? the Spirit answered,

\* πολλοῖς γὰρ &c. is plainly a reassuring and giving a reason of what was said at the end of verse 27.



*Legion*; signifying, that the Man was Possessed, not by one, but by many Devils at once.

31. Then the Devils, seeing they could not prevail with *Jesus*, but that they must be cast out; entreated him, that if he would needs cast them out of *the Man*, yet at least that he would not compel them to return to their Infernal Prison, to be kept in Chains under darkness to the Judgment of the Great Day; but suffer them to continue somewhere here upon Earth.

32. Now there happen'd to be at that same time, a great Herd of Swine, feeding at a distance upon the neighbouring Hills: The Devils therefore earnestly begged of *Jesus*, that since they must be forc'd to leave *the Man*, he would at least permit them to enter into the Swine. And *Jesus* \* gave them leave.

\* See note on Mat. 8. 32.

33. Accordingly going out of the Man, the Devils entred into the Swine: And immediately the whole Herd ran headlong down a precipice into the Lake, and were all drowned.

34. Which, when they who kept the Swine, saw; they were greatly terrify'd, and ran presently, and reported this thing abroad, both in City and Country, to all the People they met.

31 And they besought him, that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding, on the mountains: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entred into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it, told them by what means he that was possessed of the devils, was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them, for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying.

35. But the People hardly believed their report. Coming out therefore themselves from all the neighbouring Towns, to see the truth of so incredible a Fact, they found Jesus, according as it had been told them; and also saw the Man, who had been Possessed, sitting at Jesus's Feet, clothed, sober, and in his right Mind. And they were seized with great Admiration and Fear.

36. Moreover, some that had been present from the beginning, and saw every thing that was done, related to them all the particulars, both how the Man was delivered, and how the Swine were destroyed.

37. Being satisfy'd therefore of the truth of the whole matter, but more affrighted at the greatness of Jesus's Power shown in the destruction of the Swine, than moved with his Goodness manifested in the preservation of the Man, they desired him with one accord, to depart of their Territories: And accordingly, Jesus went back to the Boat, and returned over the Lake.

38. & 39. And when the Man, out of whom the Devils were cast, saw Jesus about to depart, he begged that he would take him along with him: But Jesus suffered him not to go with him;

\* Jesus being to converse here less frequently, commanded contrary to his practice in other places, that the miracle should be published.

but had him go home to his own House, and relate what great things God had done for him, and so give glory to God: Whereupon the Man went Home, and published in all the City of the *Gadarenes*, what a wonderful and miraculous Deliverance *Jesus* had wrought for him.

40. Now when *Jesus* was gone back again to the other side of the Lake into *Galilee*, the People, whom he had left behind at his coming over, having waited all this time for him, received him again with great joy and gladness.

41 & 42. And he tarried some time amongst them, Preaching to them, and healing their Sick. Particularly one Day, while he continued there, there came to him one *Jairus*, a Person of considerable Note, a Ruler of the Synagogue; and kneeling down before him, desired him to go home with him, and see his only Daughter, a young Woman of about twelve Years old, who was at that time so dangerously ill, that her Friends supposed her to be just dying. *Jesus* seeing the Man's Faith, went along with him; the Disciples also, and a great multitude of People, following and pressing after him.

43 & 44. And as they were in the way, a Woman who had been

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things *Jesus* had done unto him.

40 And it came to pass, that when *Jesus* was returned, the people gladly received him: for they were all waiting for him.

41 ¶ And behold, there came a man named *Jairus*, and he was a ruler of the synagogue: and he fell down at *Jesus* feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.)

43 ¶ And a woman having an issue of blood twelve years,

45 said, ed m denye they with Master rude and p layest touche

46 said, hath t for I p verue of me. 47 he w that



years, which had spent all her living upon Physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd.

45 And Jesus said, Who touch'd me? When all deny'd, Peter, and they that were with him, said, Master the multitude throng thee, and press thee, and sayest thou, Who touch'd me?

46 And Jesus said, Some body hath touch'd me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not

twelve Years troubled with a bloody-flux, and had all that time us'd the assistance of Physicians with great Expence, and without any Success; seeing *Jesus* going along in the midst of a great Crowd, and hoping modestly, that by privately touching his Cloaths she might be cured of her Disease, without being obliged to discover her Case; she slipp'd into the Crowd, and came behind *Jesus*, and touch'd his Coat softly, without being (as she thought) taken notice of. And immediately she felt sensibly within her self, that her Disease was cured.

45. But *Jesus*, knowing what was done, and not willing that so extraordinary an Instance of Faith and Modesty should pass unobserved, turned himself about, and said, Who touch'd me? To which Question, when no body knew what to answer; *Peter*, and some other of the Disciples, said, Master, Do you not see the whole Multitude crowd and press upon you? What meant you then, to ask, Who touch'd you?

46. But *Jesus* persisted, saying, I know that some body more than ordinary, has touch'd me, and I am sensible that some Cure has been wrought by this means.

47. Then the Woman, seeing that she could not conceal her self any

any longer, came trembling and kneeled down before him, and confess'd openly in the presence of all the People, both for what reason, and in what manner she had touch'd him, and how she had presently thereupon found her self healed.

48. Expecting therefore to be chidden for her Presumption, she by this publick Confession submitted her self wholly to his pleasure. But *Jesus* spake comfortably to her; saying, Daughter, be not afraid; your great Faith hath obtained the cure of your Disease; Go in peace.

49. While *Jesus* was yet speaking to the Woman; one of *Fairus's* Servants came from the House to meet and acquaint his Master, that his Daughter was now dead, and that therefore 'twas in vain for him to trouble *Jesus* any farther about her.

50. But *Jesus*, hearing the Servant deliver his Message; said to *Fairus*, Be not afraid; only believe and trust in the Power of God, and your Daughter shall yet be restored to her Health.

51. Then, being by this time come near to the House, *Jesus* commanded all the Multitude to retire; and suffered no Man to go in with him, but only *Peter*, and *James*, and *John*; which three

hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touch'd him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.)

49 ¶ While he yet spake, there cometh one from the ruler of the synagogues house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when *Jesus* heard it, he answered him, saying. Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save *Peter*, and *James*, and *John*; and

\* This is plainly the meaning of the Evangelist, compared with *St. Mark*, though in the text it be express'd very contractly,

and the father and  
the mother of the  
maiden.

Disciples, and the young Wo-  
mans Parents, he design'd to take  
with him into the Room where  
the young Woman lay, to be Wit-  
nesses of the Miracle he was about  
to work.

52 And all wept  
and bewailed her:  
but he said, weep  
not; she is not  
dead, but sleepeth.

52. Now as soon as he was en-  
tered into the House, he found a  
great tumult and noise of People  
mourning and lamenting for the  
death of the young Woman. But  
*Jesus*, knowing that this her  
Death was only for the manife-  
station of the Glory of God in his  
raising her again: said to them,  
Weep not; for the young Wo-  
man is not dead, but sleepeth.

53 And they  
laughed him to  
scorn, knowing  
that she was dead.

53. Upon this, they knowing  
that she was really dead, derided  
and mocked at him as an ignorant  
Person.

54 And he put  
them all out, and  
took her by the  
hand, and called,  
saying, Maid, a-  
rise,

54. But *Jesus*, putting them  
all out, except the three before-  
mentioned Disciples, and the  
young Woman's Parents, took  
her by the Hand; and said to her,  
Maid, Arise.

55 And her spi-  
rit came again, and  
she arose straight-  
way and he com-  
manded to give  
her meat.

55. At which Words, she im-  
mediately came to Elle, as one  
awaking out of sleep: And she  
rose up in perfect health and  
strength; and *Jesus* ordered that  
something should be given her to  
eat.

56 And her  
parents were asto-  
nished: but he  
charged them that  
they should tell no  
man what was  
done.

56. And her Parents were asto-  
nished at this great Miracle. But  
*Jesus* had them not to report it  
publicly abroad.

\* See para-  
phrase on  
Mat. 9. 30.

CHAP.



## C H A P. IX.

1 & 2. **A**fter these things, *Je-*  
*sus* taking aside his  
 twelve Apostles, gave them Com-  
 mission, and sent them forth to  
 Preach the Gospel in the Cities of  
*Judea*, and to declare, that God  
 was now about to establish the  
 Kingdom of the Messiah, wherein  
 He would be worshipped in Spirit  
 and in Truth, and instead of all  
 external Rites and Ceremonies  
 would accept nothing but Repen-  
 tance, and sincere Obedience. And  
 that they might do this with the  
 more courage and assurance, and  
 with the greater efficacy and Au-  
 thority; he gave them Power to  
 prove and confirm their Doctrine,  
 by such Miracles as he himself  
 wrought, of casting out Devils,  
 healing all manner of Diseases, and  
 the like.

3. Moreover, that they might  
 go with the greater expedition,  
 and the fewer impediments, he  
 gave them the following Charge.  
 Be not, *said he*, solicitous to make  
 any provision before-hand for your  
 Journey; but go just as ye are,  
 each Man with the same Cloaths,  
 Shoes, and Staff, that he now has,  
 without providing any change of  
 Apparel, or furnishing your selves

1. **T**hen he called his  
 twelve disciples  
 together, and gave  
 them power and  
 authority over all  
 devils, and to cure  
 diseases.

2 And he sent  
 them to preach the  
 kingdom of God  
 and to heal the sick.

3 And he said  
 unto them, Take  
 nothing for your  
 journey, neither  
 staves, nor scrip,  
 neither bread, nei-  
 ther money; nei-  
 ther have two coats  
 apiece.

4 And

with any Money or Victuals for the way.

4. Neither take any care for Lodging or Entertainment; but when ye enter into any Town or City, go to the House of the first pious and well-disposed Person you meet with, and there continue without changing your Lodging, till you depart out of that Town or City.

5. And if ye find any place so obstinately prejudiced against you, that they will not give you any Entertainment, nor hearken at all to your Doctrine; when you depart out of that place, shake off even the dust from your Feet for a Testimony against them; signifying and declaring to them, That since God has by you offered them the gracious means of Salvation, and they have wilfully rejected it, and judged themselves unworthy of it, ye can have nothing more to do with them; but must leave them to the Judgment of God.

6. These, and many more, wise and necessary Instructions, did Jesus at that time give his Apostles. And they went out and travelled thro all the Cities and Towns of Judaea, Preaching the Doctrine of the Gospel, and proving the Divine Authority of their Commission, by healing the Sick, and many other Miracles.

7. ¶ By this means the Fame of *Jesus's* Doctrine and Power, spread exceedingly through all that Country: So that coming at last to the Ears of King *Herod*, it filled his Mind with many Fears, Doubts, and Suspensions; partly least *Jesus* encouraged by the expectation of the People, should deprive him of his Kingdom, and set up himself King of the *Jews*; and partly least *John the Baptist*, whom he had beheaded, should be risen from the dead, and appear with this great Power to revenge upon him his cruel and unjust Death. For various were the Reports raised concerning *Jesus*: Some fancying that he was *Elias*; others, that he was one of the old Prophets risen again; and others, that he was *John the Baptist* raised from the Dead.

9. Upon the whole therefore, *Herod* vehemently suspected, that it must be *John the Baptist* risen again from the Dead, that Preached and Acted such things as he heard of *Christ*. However, to satisfy his Curiosity, and ease his Mind, he eagerly desired to have a sight of *Jesus*.

10. ¶ But to return to the History. When the twelve Apostles, having finished the Work upon which they were sent out, were come back again to *Jesus*, and

7 ¶ Now *Herod* the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that *John* was risen from the dead.

8 And of some, that *Elias* had appeared: and of others, that one of the old prophets was risen again.

9 And *Herod* said, *John* have I beheaded: but who is this of whom I hear such things: and he desired to see him.

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10 ¶ And the apostles when they were returned, told him all that they had done. And he took them, and

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went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people when they knew it, followed him: and he received them, and spake unto them of the Kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve and said unto him, Send the multitude away that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people,

had given him an account of the good Success of their Ministry; *Jesus* carry'd them aside into a desert place \* over against the City of *Bethsaida*.

Mar. 6. 45.

11. Which though he did to refresh them, and to avoid the great Crowds of People, yet they, finding where he was, followed him from all parts into the Desert; and he discouraged them not, but Preached to them the Doctrine of the Gospel, and healed as many of them as had any infirmity of Body.

12. Now when Night drew on, his Disciples, not yet sufficiently relying on his Wisdom and Power, began to put him in mind, it was time to dismiss the People, that they might disperse themselves into the nearest Towns and Villages, and get some refreshment; the place, where they then were, being desert, and affording neither Food nor Lodging.

13. But *Jesus* said, Nay, but do ye give them somewhat to eat, least if we dismiss them fasting, some of them should faint by the way. The Disciples reply'd, We have no more provisions here, than only five Loaves of Bread, and a couple of little Fishes; so that 'tis absolutely impossible for us to feed this great Multitude of People, though they should every one

one desire never so little; unless you would have us go and buy a vast quantity of Victuals on purpose

14. This they said, seeing the vast number of People then present, who were at least Five Thousand; and not considering, as I said, the Power of *Jesus*, discovered in his former Miracles. But *Jesus*, knowing his own Divine Power, and resolving to work a Miracle at this time for the benefit of the People, and the greater manifestation of his own Glory, bad his Disciples cause them all to sit down in several Companies upon the Ground, by Fifty in a Company: That the Meat might be the more conveniently distributed among them, and that their number might the better appear.

15. Accordingly the Disciples separated them into Companies, and made them all sit down in order.

16. Then *Jesus* taking the Bread and Fish in his Hands, and having given thanks to God, and blessed them; he brake the Bread, and divided the Fish, and gave it out to his Disciples, bidding them distribute it among the multitude, and give to every one a piece of each: And they did so.

17. Thus that vast number of People was fed with so small a

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them and brake, and gave to the disciples to set before the multitude.

17 And they did eat and were all filled: and there was

was taken up of  
fragments that re-  
mained to them,  
twelve baskets.

quantity of Food, as five Loaves  
of Bread, and two small Fishes!  
And so far were they from falling  
short, that on the contrary, after  
they were satisfied, and had all  
eaten to the full, the Disciples  
gathered up no less than twelve  
Baskets full of Scraps.

18 ¶ And it  
came to pass as he  
was alone praying,  
his disciples were  
with him: and he  
asked them saying,  
Whom say the  
people that I am?

18. ¶ After this, *Jesus*, hav-  
ing dismissed the multitude, re-  
tired alone into a private place to  
pray; and when he had done, he  
came to his Disciples, and as he  
was walking with them in the  
way, he asked them; saying,  
*What* do the People talk concern-  
ing me? And whom do they judge  
me to be?

19 They an-  
swering, said, John  
the Baptist: but  
some say Elias: and  
others say, that one  
of the old pro-  
phets is risen a-  
gain.

19. The Disciples answered:  
Some fancy, that you are *John  
the Baptist* risen from the Dead;  
Others take you to be *Elias*; and  
others think, that you are some  
one of the Old Prophets appearing  
again.

20 He said un-  
to them, But  
whom say ye that  
I am? Peter an-  
swering, said, The  
Christ of God.

20. *Jesus* said, Well, but  
whom do ye your selves think me  
to be? *Peter*, always zealous, and  
forwarder than the rest, replied,  
*We* know you to be the *Messiah*,  
the Son of the Most High God,  
sent into the World to redeem his  
People *Israel*, and to reveal his  
Will to Mankind.

21 And he  
straightly charged  
them and com-

21. Hereupon, *Jesus*, approv-  
ing indeed, and commending their  
good Confession, but not judg-

\* See Pa-  
raphrase  
on Mat.

He

ing



ing it fit that they should before his Resurrection openly and expressly declare to the World, *Who* he was. Strictly charged them not to tell any Man what they knew.

22. Neither, *said he*, ought ye your selves upon this occasion to entertain great thoughts, as if I were presently to be invested with great Majesty and Glory. No, I must first suffer many things, I must undergo great Indignities and Reproaches, I must bear the Despise and Malice of the Chief Priests and Rulers, and Scribes of the Jews. I must be rejected, and treated with the utmost Scorn and Contempt, and at last be put to Death by them: For this is necessary, to accomplish the great Design for which I came into the World. Nevertheless, on the third Day I will rise again.

23. At this sad Prediction, Peter filled with sorrow, and not understanding what *Jesus* meant by those last words of *rising again on the third Day*, began to advise and press him, that he would not by any means suffer himself to fall under such ill treatment in the World. But *Jesus*, rebuking him for discovering such Ignorance and Fear after the generous Confession he had before made, shew him the absolute necessity of all these things coming to pass, in order to the

manded them  
tell no man, that  
thing.

22 Saying, The Son of man must suffer many things, and be rejected of the elders, chief priests, and scribes, and be slain, and be raised the third day.

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

And then turning himself to the rest of his Disciples, he said to them all in general, and to all the other People that then drew nigh to hear him:

bringing about the great and wise Designs of Providence. And then turning himself to the rest of his Disciples, he said to them all in general, and to all the other People that then drew nigh to hear him: I my self must pass through great Afflictions and Sufferings, to my Exaltation and Glory; and whosoever desires to partake with me hereafter in my Happiness, must be willing to imitate me here, in bearing daily Sufferings, Afflictions, and even Death it self.

\* Mar. 8.

34.

For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

And let not any Man think it a hard or unreasonable Trial, if he be obliged even to suffer Death for the sake of my Religion. For, Dying in such a Cause, is not so truly *losing*, as *losing* a Man's own Life. Losing the Life of this mortal Body in the present time for the sake of true Religion and Virtue, so as to preserve the immortal Soul unto the enjoyment of Eternal Life and Happiness; is most properly and effectually *Saving a Man's own Life*. But basely and fearfully preserving the short and uncertain Life of this mortal Body, by such Practises as to incur the eternal Death of the Soul; is most truly and miserably *losing a Man's own Life*.

For what is many advantaged if he gains the whole world, and

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Man could at the same time come to the Possession of all the Riches, Honours and Pleasures of the World; and the saving or losing his immortal Soul? Or what advantage can it be to a Man, to gain all other things, if at the same time he eternally loses and destroys himself.

lose himself, or be cast away?

26. Yet this is the very Case, of every one that for any temporal advantage, or for the saving of his Life, disowns his Religion, or forfeits his Virtue. For such a Person, as he is now ashamed or afraid to own me before Men; so he himself shall at the Day of Judgment be disowned and rejected by me before God and Angels, as an unworthy Disciple, and shall perish for ever.

26 For whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27. The time indeed of this last and general Judgment, God has not thought fit to reveal: But assuredly I tell you, some of you which hear me this Day, shall live to see the Kingdom of Christ begun, in his glorious Resurrection and Ascension; and in his coming to execute a particular Judgment upon the unbelieving Jews, in the total Destruction of their City and Nation.

27 But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

28. ¶ About a Week after this, Jesus designing to give his Disciples some small glimpse or representation of his future Glory, went

28 ¶ And he came to pass about an eight days after these sayings, he took Peter, and John,



John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

up, according to his Custom, to pray upon a Hill, and took with him only Peter, James and John.

29. And as he was praying in the presence of these three Disciples, suddenly they saw his Countenance change into a very bright and glorious appearance; and his Cloath became white and glistering, so that he seem'd to be array'd as with a Garment of Light.

30 & 31. Also at the same time there appeared two other Persons in a very glorious Form; namely *Moses*, and *Elias*, (representing the *Law* and the *Prophets* as being design'd to assist and be subservient to *Christ*;) and they talked with *Jesus* concerning the Sufferings and Death which he was to undergo at *Jerusalem*, and concerning the strange and glorious Effects, which the Wisdom of God design'd to bring about, by that great and wonderful Dispensation.

32. At the first beginning of the Vision, *Peter* and the other two Disciples, being very drowsy and sleepy, and also surprized and astonished at the strangeness of the appearance, scarcely knew what it was they saw: but coming a little to themselves, they saw and observed distinctly the Glory of *Jesus*, and also the other two Men, *Moses* and *Elias* that were with him.

33. Recovering therefore somewhat from their fear, though not enough to consider well what to say; and beginning to be pleas'd with the glory of the Vision, Peter, who was usually forwarder and more zealous than the rest, said to Jesus, when Moses and Elias were about to depart: Lord, What a glorious place is this! How happy should we be, if we might continue always here! Let us build three Apartments, one for Thee, one for Moses, and one for Elias; and we will dwell here. This he said in surprize, not understanding what he desired; and the event quickly convinced him of his weakness, and the unreasonableness of his request.

34. For scarcely had he said these Words, when suddenly there came betwixt them a thick Cloud, which intercepted Moses and Elias from the Disciples sight, so that they saw them no longer. And the Disciples were afraid, when they perceived them to vanish in the Cloud.

35. And at the instant of Moses and Elias's disappearing, the Disciples being now left alone with Jesus, heard a Voice from God out of the Cloud, saying, This is my Beloved Son, whom I have sent to reveal my Will to Men, and to redeem them from

33. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34. While he thus spake, there came a cloud and overshadowed them: and they feared as they entered into the cloud.

35. And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36. And

their Sins: Hitherto ye have followed the guidance of Moses and the Prophets; from henceforth hear ye and obey Him.

36 And when the voice was past, Jesus was found alone: and they kept it close, and told no man in those days any of these things which they had seen.

37 ¶ And it came to pass that on the next day when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And lo, a Spirit taketh him, and he suddenly crieth out; and it teareth him that he cometh again, and bruising him,

their Sins: Hitherto ye have followed the guidance of Moses and the Prophets; from henceforth hear ye and obey Him.

36 Thus Jesus was left alone with his three Disciples, and they beheld him again in his usual Form, as before the Vision: and they came down the Hill together, to the rest of the Disciples. And the Disciples, by Jesus's command, kept the thing secret at that time; and told no Man of it till after his Resurrection; when it would be more reasonable and credible to relate.

37 ¶ Now, when Jesus was come down the Hill with his Disciples to the People below, by which time it was the Morning of the next Day, he found a great multitude of People assembled.

38. And as soon as they saw him, they came running towards him; and one of the Crowd knelt down before him; and entreated him, saying, Lord, I have a Son, an only Son, in a most miserable, and almost desperate Condition; I beseech you, have pity on him, and do something for us.

39 His Case is this: He is tormented by an evil Spirit to such a degree, that he frequently roars out and rages, and wherever he is, falls down; and is terribly Convuls'd, and sometimes



when he comes to himself after the Fit, 'tis with great difficulty, pain and agony; and he is very much bruised and hurt.

40. Now I desired your Disciples in your absence, to cast out the evil Spirit, and deliver my Son from this miserable Calamity: But they were not able to do it.

41. Upon this, *Jesus*, knowing 'twas only for want of sufficient Faith, that his Disciples were not able to work the Cure, brake out into this pathetick Exclamation, saying, O Fearful and Distrustful Men! Have you thus long had my Presence in vain amongst you! Have you seen me work so many, and so great Miracles! Have I freely, and only on the Condition of true Faith communicated to you the same Power and Authority that I had my self! and after all this, will ye be yet so faithless and full of distrust, that ye cannot execute the Commission I have given you! Then, *having thus severely reprehended his Disciples*, he said to the Man, Bring your Son hither to me. And they brought him.

42. Now as the young Man was coming towards *Jesus*, the evil Spirit at that very time seized him and threw him down and put him into Convulsions. But *Jesus* commanded the evil Spirit to come out; and the young Man re-

hardly departed from him.

40 And I besought thy Disciples to cast him out, and they could not.

41 And *Jesus* answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and *Jesus* rebuked the unclean spirit, and healed the child, and

and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God : but while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears : for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not : and they feared to ask him of that saying.

covered ; and Jesus delivered him to his Father, unhurt and in perfect health.

43 & 44 And all the People were astonished at this wonderful Evidence of Jesus's Divine Power, and spread abroad his Fame through all the Country. But while the generality of People thus extolled Jesus, and admired and magnified his Power, and expressed an universal expectation of great and glorious Things to be done by him ; Jesus himself continued to charge his Disciples, not to suffer themselves to be puffed up with expectations of Power and Glory, but frequently to call to mind and meditate upon what he had before warned them ; namely, *That he must needs be delivered into the hands of his Enemies, and be slain by them* : That fixing this thing in their Minds, and often thinking on it before-hand, they might be prepared for so great a Trial, and not be surprized and terrifyed at the time of his Suffering.

45 But the Disciples understood nothing of all this, neither could they imagine what he meant by Suffering and Dying, or how it was possible for him to attain that way to any Power and Glory : yet because he had so often told them of it ; they were ashamed to

to ask him any more about it.

46. ¶ **W**ish these Discourses *Jesus* and his Disciples continued their Journey on towards *Capernaum*. And while they were yet in the way, the Disciples fell into a Debate among themselves about Pre-eminence, and who should have the highest and most honourable place under *Jesus*, when he came into his Kingdom.

47. ¶ **B**ut *Jesus*, discovering their vain Debate, and knowing their thoughts, called them all to him, and setting a little Child before them, he said, See you this little Child, free from Pride, Ambition, and all aspiring Thoughts? 'Tis such a Temper as this, that ye must strive to attain, if ye desire to be great in the Kingdom of the Messiah. Ye are in a great mistake, if ye fancy that my Kingdom is like the Kingdoms of this present World, where Places of Honour and Preferment are obtained by Ambition, and striving one against another. No: He that comes nearest the Disposition of this Innocent Child, in unaffected Humility and freedom from Malice, and all ambitious Designs, shall be esteem'd the best Member of my Church on Earth, and have the greatest share of Glory in my Kingdom in Heaven. And whosoever entertains any Person sangu-

rose a reasoning among them which of them should be greatest. And *Jesus* perceiving the thought of their hearts, took a child and set him before them.

48. And said unto them, whosoever shall receive this child in my name, receiveth me, and whosoever shall receive me, receiveth him that sendeth me: for he that is least among you all, the same shall be great.



ished, Preaching in my Name; and receives his Doctrine, shall be esteemed as if he had entertained me in my own Person: And who soever receives me and my Doctrine, shall be looked upon to have received and obeyed the Words of God himself.

49. Then said John to Jesus, Master, we saw a Man one Day casting out Devils in your Name; and because he was not one of the Twelve, nor of the rest of our Company that have constantly followed you, we thought he had no Commission nor Authority to make use of your Name; and we forbid him.

50. But Jesus reply'd, You ought not to forbid any such Person: For though he has not indeed followed me with you; and perhaps has not so much knowledge of me, or respect for me, as you have; yet if he works a Miracle in my Name, he cannot easily think ill of me, or oppose my Doctrine: And whosoever has any kind of Respect for me, or does in any the least way promote the Gospel, though it should be no more than even barely by not opposing it, is more of our side than if he directly withstood us; and ought therefore not to be discouraged.

Now

49. And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him because he followed not with us.

50. And Jesus, unto him, forbid him not: for he that is not against us, is for us.

51. And Jesus said unto him, If any man will do the will of my Father which is in heaven, he will receive of me, and will do the works which the Father doeth, forasmuch as the Father loveth the Son, and he himself will lift him up, that he may draw all men unto himself.

52. And Jesus said unto him, If any man will do the will of my Father which is in heaven, he will receive of me, and will do the works which the Father doeth, forasmuch as the Father loveth the Son, and he himself will lift him up, that he may draw all men unto himself.

51. ¶ Now when the time began to draw near that *Jesus* having fulfilled his Prophetical Office in Teaching the Will of God, was to finish his Ministry, and to leave this World, he bent his Course towards *Jerusalem*, and positively resolved, notwithstanding the known Malice of his Enemies, and the repeated perswasions of his Friends to the contrary, that he would go up thither, this being absolutely necessary in order to fulfill the other parts of his Office for which he came into the World.

52. Directing his way therefore towards *Jerusalem*, he sent two of his Disciples before to a Town belonging to the *Samaritans*, through which he was to pass, to provide Accommodations for him in his Journey.

53. But the *Samaritans*, perceiving that he was going to *Jerusalem*, refused to give him any reception. For the *Samaritans*, contrary to the Religion of the *Jews*, contended that *Jerusalem* was not the place whither Men ought to go up to Worship: And in an obstinate adherence to this Opinion, they refused to furnish *Jesus* with any Necessaries in his Journey towards *Jerusalem*.

54. Then the Disciples *James* and *John*, provoked at the Rude-

51. ¶ And came to pass, when the time was come that he should be received up, he stedfastly set his face to go to *Jerusalem*,

52. And sent messengers before his face: and they went, and entered into a village of the *Samaritans*, to make ready for him.

53. And they did not receive him, because his face was as though he would go to *Jerusalem*,

54. And when his disciples *James*

and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did.

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

ness and Incivility of the Samaritans: said to Jesus, Lord, shall we call for Fire from Heaven to consume these Men, as Elias did in old time, to destroy those that opposed him?

55. But Jesus rebuked their indiscreet and unseasonable Zeal; saying, Ye are not aware whence this hasty Disposition and desire of Revenge in you proceeds; mixing too much of Humane Passion, and desire of Temporal Power, with your Zeal for the Honour of God; and not considering the difference of Times and Persons, not distinguishing the different methods of God's various Dispositions with Mankind.

56. For under the Law indeed, and in the Court of a Wicked and Idolatrous Prince, and at a time when God was not declaring the gracious Covenant of the Gospel, but vindicating the Honour and just Severity of his Law; it became *Elijah*, a Prophet of the Law, and one appointed by God to be a severe Reprover of the Idolatrous King of *Israel*; it became him, I say, to vindicate the Honour of God at such a time, and to prove his own Commission by a severe Instance of destroying the Messengers sent to apprehend him. But now at the first establishment of the Gracious and Merciful

\* 2 Kings  
1. 10.



Merciful Covenant of the Gospel, and in the Days of the Messiah; whole Character is, That He should come not with severe judgments to compel, but with Meekness and Gentleness to persuade and intreat Men to Repent; and that he should be the Saviour, not the Destroyer of Men. It is fit to proceed only by merciful and gentle Methods, and so endeavour to win Men by Patience and Forbearance. And having thus said, he turned aside with his Disciples to another Village.

¶ At another time, as Jesus was walking with his Disciples in the Road, there came a Man to him, expecting (as it seems) that Jesus would shortly come to great Honour and Power; and he said, Lord, I will be from henceforth your constant attendant and follower.

58. But Jesus answered, Friend, if you expect to find any temporal Interest or Advantage by following me, you are much mistaken; for so far am I from being able to do any thing of that kind for you, that I have not so much as a House of my own wherein to lodge my self. Wherefore if you will indeed be my Disciple, you must not only expect no temporal Gains, but even be willing to part with what you now have.

59. ¶ Again,

57. ¶ And came to pass that as they went the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man has not where to lay his head.

59. ¶ And came to pass that as they went the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

60. ¶ And he said unto him, Foxes have holes, and birds of the air have nests, but the Son of man has not where to lay his head.

61. ¶ And he said unto him, Foxes have holes, and birds of the air have nests, but the Son of man has not where to lay his head.

62. ¶ And he said unto him, Foxes have holes, and birds of the air have nests, but the Son of man has not where to lay his head.

59 And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

59. ¶ Again, another, who upon *Jesus's* Call had offered to become his Disciple, and had begun to follow him, desired leave to go home and see his Father buried, and his Family and Estate settled, and then he would come again and follow him.

60. But *Jesus* answered him; Nay, do you who have once forsaken the World by undertaking to be my Disciple, continue without interruption to follow me and Preach the Gospel, which is a thing of far greater Concern: And let those who are yet in the World, take care of their own worldly Affairs.

61. ¶ Again, another said to *Jesus*; Lord. I will follow you, and become your Disciple; only suffer me first to take leave of my Friends, and agree with them about settling my Family, and put my worldly Affairs in order.

62. But *Jesus* answered him; No Preacher of the Gospel, who looks back with affection to temporal and worldly Affairs, is worthy of this Sacred Ministry: Neither can any Man be a worthy and perfect Christian, who presses not forward continually to greater and greater degrees of Virtue, but draws back after the Pleasures and Vanities of the World.

\* 'Tis doe to be supposed that his Father was then dead; but that he desired to stay till his Father's death.

## C H A P. X.

**B**UT to return to the History. After Jesus had sent forth his *Twelve Apostles*, he chose out also *Seventy other Disciples*; and sent Them likewise by Two and Two, to Preach in all the Cities and Towns of the *Jews*, whither he himself designed to go afterward; that they might prepare the Minds of the People before-hand, to entertain Him and his Doctrine.

2. And he gave Them their Instructions, after the same manner as he had before done to the *Twelve Apostles*; saying, The Doctrine of the Gospel is begun to be made known to the World; there is an expectation of it rais'd in the Minds of Men, and many are in a Disposition to entertain and believe it: But there are but few who are able and well-fitted with Courage and Patience to Preach it, and to Instruct Men in the ways of Righteousness and Truth. Pray ye therefore that God would be pleased to provide plenty of Faithful, Courageous and Skilful Ministers, to be sent forth to Preach the Gospel to the World.

3. In the mean time, ye which are ready, go and begin this great

**A**fter these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3. Go your ways: Behold, I send you forth as lambs among wolves.

And



Work, and promote, as much as ye are able, the Conversion of all Men. I know ye will meet with great Opposition from the Cunning and Malice of Obstinate and Incurable Men: But join Prudence and Courage with Meekness and Innocence, and by Patience overcome all the attempts of your Persecutors.

4. Be intent upon the Business ye go upon; and trust the Providence of God to provide all things necessary for your preservation and support, and to dispose the Hearts of good Men to assist and maintain you. Burden not your selves with any Provision of Money, Cloaths, or Victuals; neither let any Man, whom you meet, delay or hinder you in your Journey, by unnecessary Ceremonies, or entering into Discourse about any worldly Business.

5. When ye go first into any House, give your Blessing to the Family, and pray for the prosperity of all that dwell therein.

6. If those that are there, be pious and well disposed Persons, unprejudiced and prepared to receive whatever Truths God shall please to discover to them; God in answer to your Prayers, will accordingly bless and prosper them: But if they be of a contrary Disposition, your Prayers shall return

into your own Bosom, and the Blessings which they render themselves unworthy of, shall be redoubled by God upon your selves.

7. Continue also in the same House that ye first go into, establishing therein a lasting Friendship, and remove not from one place to another, all the time that ye tarry in any Town: And partake freely of whatever they have, without thinking your selves a Burthen to them: For as a Workman has a just right to his Wages, so while ye are labouring for the Benefit and Eternal Welfare of Men, ye may well expect to be sustained by them for the present: And sincere Men will be glad of this opportunity to express their sense of the Benefits they receive from you.

8. Moreover, whatever they set before you in any place where ye are entertain'd, be not solicitous about the nature or kind of the Meat, but eat with contentment, and without scruple.

9. And when you enter upon your Office, and begin to Preach to them, prove your Divine Commission, by miraculously healing their Sick, and curing all sorts of Infirmities amongst them, and then assure them, That the Kingdom of the Messiah, the Religion

7 And in the same house remain, eating and drinking such things as they give for the labour is worthy of hire. Go not from house to house.

8 And in whatsoever city ye enter, and they receive you, such things as are set before you.

9 And heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you.

of Christ, is just ready to be established among them, and exhort them to prepare for it, by Repentance and Reformation.

10 & But now if ye find any place so Obstinate and Incurable, that ye can meet with nobody therein, who will at all entertain you, or hearken to your Doctrine: when ye depart thence, declare openly in their Streets, That since ye were sent thither not for your own Gain, but for their Instruction, and since they have wilfully rejected the Gracious Means of Salvation, which God has offered them by you, ye will be so far from taking any thing that belongs to them, that on the contrary, ye will even shake off the very Dust of their Streets that sticks to your Feet, testifying, and denouncing, that ye will have nothing more to do with them, but leave them to the Righteous Judgment of God. Only bid them take notice, That the Kingdom of God has been very near them; and the last Covenant, or Gracious Revelation of his Will by the Messiah, freely offered them; and since they have wilfully refus'd to accept its Salvation, they must expect to feel its Vengeance for their Contempt.

12. Verily, I tell you, the Destruction of *Sodom* and *Gomorrab* shall



shall appear to have been very tolerable, in comparison of the Calamities that shall fall upon such a City in the Day of Vengeance. And at the final Judgment, better shall it go with the Inhabitants of Sodom and Gomorrah, than with the Inhabitants of such a City.

13. Wo unto you therefore, ye Cities of Judea: Wo unto you, Chorazin; Wo unto you, Bethsaida. For if God had vouchsafed to the Cities of the Heathen, even to Tyre and Sidon, the same offers of Mercy, and the same means of Conviction, which ye maliciously despise and obstinately reject, they would probably have long since repented in Sack-cloth and Ashes.

14. Wherefore, the Vengeance which God will inflict upon you when He comes to execute his Wrath, shall be more severe and intolerable than the Destruction of Tyre and Sidon was, and in the Day of Judgment, the Inhabitants of Tyre and Sidon shall have a more favourable Sentence passed upon them, than you.

15. And thou Capernaum, which art now so flourishing and proud a City, shalt shortly be laid level with the Ground, by a strange and unparalleled Desolation.

16. However, *continued Jesus to his Disciples*, though I know

shall be more tolerable in that day for Sodom, than for that city.

13. Wo unto thee Chorazin, unto thee Bethsaida, for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had long since repented, sitting in sack-cloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15. And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16. He that heareth you, heareth me.

ne: and he that  
despiseeth you, de-  
spiseeth me: and  
he that despiseeth  
me, despiseeth him  
that sent me.

that most of the Cities of the  
Jews will despise and reject you,  
yet go ye according to my instru-  
ctions, and offer to Preach the  
Gospel to them; that they who  
will hear you, may be convinced;  
and that they who will not, may  
be rendered inexcusable, and their  
Condemnation may appear to be  
Just. He that receives you, re-  
ceives me: But he that rejects you,  
rejects me; and he that rejects  
me, rejecteth God that sent me.

17 ¶ And the  
seventy returned a-  
gain with joy, say-  
ing, Lord, even the  
devils are subject  
unto us through  
thy name.

17. ¶ Then the Seventy Disci-  
ples went out to Preach. And  
when they had travelled and  
Taught in many Cities, they re-  
turned to Jesus with great joy,  
saying, Lord, we have in confir-  
mation of our Doctrine, not only  
healed Diseases, but have also  
with great success cast out Devils  
in your Name, and found all  
things subject to the Power where-  
with you invested us.

18 And he said  
unto them, I be-  
held Satan as light-  
ning, fall from hea-  
ven.

18. Jesus reply'd, Do not  
wonder that the evil Spirits are  
subject to you; For God has al-  
ready begun to destroy their Pow-  
er: And I now see in my Mind the  
Kingdom of the Devil diminish-  
ing, and the Doctrine of Truth  
and Righteousness spreading in  
its room over the World, with an  
incredible swiftness.

19 Behold, I  
give unto you pow-

19. In order to the accomplish-  
ing which great Design, as I have

already given you Commission, so I now again confirm to you a full Power and Authority, both over evil Spirits, to dispossess and cast them out; and over all sorts of poisonous and hurtful Creatures whatsoever, which the Malice of the Devil might make use of as instruments of Mischief against you. So that nothing shall by any means be able to hurt you.

20. Nevertheless, let not this be the chief matter of your rejoicing, that even the evil Spirits themselves are subject to you, and are cast out by you; for this is but a temporary Power, and such as may be sometimes communicated even to a wicked Man. But let this be your greatest comfort, and constant matter of Joy, that by *knowing the Will of God, and obeying his Commands*, ye are become Children of God and Heirs of Everlasting Life.

21. At that same time, Jesus, considering within himself the unspeakable Wisdom and Goodness of God's Dispensations towards Mankind, rejoiced in his Mind, and gave thanks to God, saying, I praise and magnify Thee, O Father, the Almighty Creator, and All-wise Governor of the World, that in the infinite Wisdom of thy Divine Providence, thou hast so ordered the Dispensations of thy

er to tread on serpents and scorpions, and over all the power of enemy; and nothing shall by any means hurt you.

20. Notwithstanding in this joyce nor, that the Spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21. In that hour, Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.



Mercy, that the Myſteries of the Goſpel, and the Methods Thou haſt appointed for the Salvation of Men, are not ſo much underſtood and embraced by the crafty and politrick, the proud and conceited Men of this World, as by thoſe who are of moſt and humble, of meek and well-diſpoſed Tempers. Moſt Juſtly, O Father haſt Thou ſo ordered Things. For thus it became Infinite Goodneſs and Infinite Wiſdom to do,

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him.

22. Then turning himſelf to his Diſciples; he ſaid, The whole diſpoſal of all Things relating to the Salvation of Men, is now committed to me by God the Father: And as no one underſtandeth the Nature of this Diſpenſation and Salvation by the Son, but God the Father, who has ſent the Son into the World, ſo no Man can underſtand in what manner God the Father will be Worſhipped and Obeyed, but the Son to whom He hath committed the diſcovery of his Will, and they to whom the Son ſhall reveal that Diſcovery.

23 ¶ And he turned him unto his diſciples, and ſaid privately, Bleſſed are the eyes which ſee the things that ye ſee.

23. Again, Jeſus talking with his Diſciples privately at another time, ſaid unto them, Great is the Happineſs which God has vouchſafed to beſtow upon you, in revealing to you plainly the Great Truths of the Goſpel, and making

making known to you the Myſteries of his Kingdom.

24. Affuredly, I tell you, all the *Ancient Prophets*, and the *Greatest and Holiest Men of old*, were desirous to have seen, and would have counted it their greatest Happiness to have understood the things, which are now fully declared to you, but they were not permitted: These things being discovered to them in shadows only and at a distance, which are now plainly and clearly revealed to you.

25. After these things, as *Jesus* was Disputing with the *Pharisees* and *Saducees* about many Questions, there rose up a certain Scribe, one vers'd in determining Questions, and deciding Difficulties in the Law; and with a design to make trial of *Jesus's* Knowledge and Judgment, and to observe whether he would teach any thing contrary to the Law; he asked him, saying, Master, What do you say is the *main and principal thing*, by which a Man must attain that *Eternal Life*, which you Discourse about?

26. *Jesus* said, What doth the Law of *Moses* determine in the Case? What doth it propose as the Condition of Life and Happiness?

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them,

25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thy self.

28 And he said unto him, Thou hast answered right; this do, and thou shalt live.

29 But he willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment,

27. The Scribe answered, That which the Law commands is this; That we should Love God *heavily, sincerely, constantly, and entirely*; and that we should Love our Neighbours as our selves, so as to do to them in all Cases, as we desire they should do to us.

28. Jesus reply'd, You have answered well: Perform now these Conditions; express your Love to God, by *affectionate, sincere, constant and universal Obedience* to his Commands; and testify your Love to your Neighbour, by doing as you would be done by: And you shall inherit Eternal Life.

29. The Scribe, approving Jesus's Answer, but yet desiring to justify himself, and hoping to appear a very good Man for being kind to those that dwell near him, of the same Nation, Religion, or Sect; he asked Jesus further, saying, When the Law commands us to Love our Neighbour as our selves, whom doth it mean by our Neighbour, and how far must we extend that Word?

30. Jesus answered; I will tell you by a plain Similitude. There was a Traveller going down from Jerusalem to Jericho, and in the way he met with Robbers, who stripped him and took away all that he had, and sorely wounded him, and left him



him upon the Road almost dead.

31. Now it happen'd that a certain Priest pass'd by that way, who one would expect by his very Place and Office, professing great Holiness and Charity, should have assisted the poor wounded Traveller. But when he saw him, he pass'd by at a distance on the other side, and went on his way.

32. A little after, a Levite came likewise to the same place in his passage upon the Road, of whom, if not for the sake of his Religion, yet at least upon account of his Trade and Profession, it might have been expected, that he should have had compassion on his Brother, and have relieved him in his extreme distress. But this Man also only looked on him, and pass'd by without doing any thing for him.

33 & 34. At last, a certain Samaritan, passing by that way, saw him, and took pity on him, and though a Stranger to the Nation, and an Enemy to the Religion of the Jews, yet in great Charity he stopp'd, and went to him, and wash'd and dress'd his Wounds, and set him up upon his own Beast, and carry'd him to an Inn, and saw all necessary care taken of him.

35. And the next Day, being oblig'd to continue his Journey, he call'd the Master of the House, and paid him for the wounded Man's

and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way, and when he saw him, he pass'd by on the other side.

32. And likewise a Levite, when he was at that place, came and looked on him, and pass'd by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

34. And went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took

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out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

35. Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village, and

Lodging and other Expences, and gave him strill charge to take further particular care of him, till he should recover; and promised at his return to pay all the Charges himself.

36. Now, said Jesus to the Scribe, Which of these three Men do you think was properly the poor Traveller's Neighbour, and did the Office of a Neighbour to him? The Priest and Levite that passed by and neglected him? Or the Samaritan, who though a Stranger both by Birth and Religion, yet with great Charity assisted and relieved him?

37. The Scribe reply'd, He that charitably assisted him, was no doubt, his best Neighbour. Then said Jesus, If the Samaritan acted herein the part of a good Man, then do you go and imitate his Example: Look not upon those only to be your Neighbours who dwell near you, or are of the same Nation, Religion, or Sect: but think every one such, who stands in any need of your relief or assistance, however otherwise he may be a Stranger to you: And to extend your Charity to all Mankind.

38. ¶ At another time Jesus being in the town of Bethany with his Disciples, an entertainment was made for him by Lazarus's Sisters,

Sisters, *Martha* and *Mary*, at their Brother's house.

39. & 40. Now these two Sisters, were both of them pious Women, admirers of *Jesus*, and desirous to testify their respect to him: But according to their different Tempers, they express'd the Honour they had for him, in different manners. *Martha*, kept the House, and was extremely busy and solicitous to provide a handsome Entertainment for *Jesus* and his Disciples: *Mary*, on the contrary, little solicitous about the bodily provision and entertainment; sat down as a Disciple at *Jesus's* Feet, and with great Diligence attended to all his Discourses, for the improvement of her Mind. At this, *Martha*, who had all the toil and trouble of providing the Entertainment, was highly offended; and said to *Jesus*, Lord, it is with great pleasure that I take all this pains for your sake, but the Work is too much for me to go through alone; and my Sister here sits still, refusing to help me: I beseech you, command her to assist me in this present hurry of Business; and that she sit down to hear your Discourses at a more seasonable time.

41. & 42. But *Jesus* reply'd, O *Martha*, *Martha*, you perplex your Mind, and are full of Care

but some of our  
a certain woman  
named *Martha*, re-  
ceived him into  
her house.

39. And she had  
a sister called *Mary*,  
which also sat  
at *Jesus's* feet, and  
heard his word.

40. But *Martha*  
was cumber'd a-  
bout much serving,  
and came to him,  
and said, Lord,  
dost thou not care  
that my sister hath  
left me to serve a-  
lone: bid her there-  
fore that she help  
me.

41. And he said,  
Hast thou  
much to do,  
and art  
troubled?  
Then said she,  
Yea, Lord, for  
I am alone, and  
the children are  
much with me,  
and I cannot  
finish the service.

42. But he answered  
and said unto her,  
*Martha*, *Martha*,  
thou art full of  
care and  
trouble, and art  
distracted  
about many things:  
but one thing  
is needful.

43. For she had  
chosen the good  
part, which shall  
not be taken from  
her.

44. And *Jesus*  
answered, and said  
unto her, *Martha*,  
*Martha*,

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Martha, thou art careful, and troubled about many things:

42 But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her.

and Sollicitudes about preparing this Entertainment for me; which I accept indeed as a mark of your Respect to me: But your Sister's Diligence and pious Attention to my Discourses, is a thing more acceptable to me, and more profitable to her; and I can never discourage her in choosing so good a part; but must commend her for it.

## C H A P. XI.

1 **A**Nd it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy Name.

3 **A**T another time, when Jesus had been Praying, according to his constant Custom, one of his Disciples, as soon as he had done, took that occasion to desire him to give them some Instructions about the matter of their Prayers, as John the Baptist had done to his Disciples; and that he would direct them both what things they ought to Pray to God for, and in what manner they might most acceptably express their Petitions.

4. Jesus answered; When ye Pray, do not use a multitude of Words and vain Repetitions; but express your desires in such a short form as this: Almighty God, the Creator and Governor of the World,

World, and the most humble? Benefactor of those who learn and Obey. Thee, Grant that all Reasonable Creatures may sincerely and heartily magnify and adore Thee, and that all Mankind may come to the knowledge and belief of thy True Religion. Grant that all who profess this thy True Religion, may live in Obedience to the Laws thereof; and that Men, as far as the infirmity of their Nature will permit, may Obey Thee with proportionable Sincerity and Constancy here on Earth, as Angels and Blessed Spirits do in Heaven.

3. Bestow upon us every Day, so long as we shall continue in this mortal State, such a moderate Supply of the Necessaries and Comforts of this present Life, as may enable us to serve Thee acceptably, and perform our Duty with cheerfulness and vigour.

4. Forgive us all our past Sins, which we have at any time committed against thy Divine Majesty; in the same manner as we readily and heartily forgive all those, who have by any means injured or offended us. And for the future, either remove from us the occasions of Temptations, or else give us strength to conquer and overcome them. And deliver us from all the Evils, which either the Malice of the Devil, or the Wickedness,

Thy Kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

or Misfortunes of the World might bring upon us.

5 & 6 In these and such like Petitions ought ye to offer up your Prayers and Devotions to God; and that affectionately and constantly, with Frequency, Importunity, and Perseverance. For though I have warned you, not to use a multiplicity of Words and vain Repetitions, which are commonly the effect of Hypocrisy: Yet ye ought by all means to be frequent and importunate in Prayer, which is the evidence of a Pious and Devout Mind, and will much prevail with God. And this he illustrated to them by the following Similitude. Suppose, said he, a Man goes to his Friend at Midnight, and tells him, That a Stranger is just come to his House, and that he has nothing to entertain him with; and therefore earnestly desires, that though it be indeed an unreasonable time, yet that he would be so kind in this case of Necessity, as to lend him something to entertain his Guest withal.

7. At first perhaps, his Friend will endeavour to excuse himself, and tell him, That both himself and his Children, and all his Servants are in Bed, and that therefore he cannot lend him any thing at this time.

8. But



8. But at length, if the Man continues to urge and press him earnestly, and to be very importunate, he will rise and bend him whatever he has occasion for.

9. Even so God, who is far more Beneficent and ready to do Good to Men, than they are one to another, though He does not perhaps immediately answer your Prayers, yet if ye continue to Pray to Him with Importunity and Perseverance, He will at last certainly grant you whatever is fit and expedient for you. Wherefore apply your selves to God in all your Necessities, by hearty and fervent Prayer, with Faith, Earnestness, and Constancy; and ye shall certainly obtain all your Petitions; at least so far, and in such manner and degree, as is best and most useful for you.

10. And thus he further confirmed to them by another Similitude to the same purpose; saying, Even among you trait and mortal Men, which are Covetous, Passionate and Froward; no one when his Child asks of him any thing useful or necessary for Life, will either absolutely deny to give it him at all, or give him any thing useless or hurtful in its stead.

11. Wherefore, if even Wicked and Peevish Men, who are

8 I say unto you, Though he will not rise and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know

How to give good gifts unto your children: how much more shall our heavenly Father give the Holy Spirit to them that ask him?

governed by irregular Passions and wilfull and unaccountable Humours, are yet so far prevailed upon by mere natural Affection, that they always maintain and give good things to their Children: How much more will God, who is Infinitely Good and Merciful, the gracious Creator and Preserver of all Things, give the assistance of his Holy Spirit, and whatever else He sees necessary or convenient, to those who apply themselves to Him in affectionate and constant Prayer?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

14. ¶ Upon another occasion, *Jesus* being casting out a Devil, which had rendred the Possessed Person Speechless, and had long depriv'd him of the use of most of his Senses; and when the Devil was cast out, the Man immediately recovering his Speech, and the perfect use of his Senses: The multitude that were Spectators, both admired the Divine Power, and also applauded the great Goodness and Compassion of *Jesus*, in working the Miracle.

15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.

15. But some of the Envious and Malicious *Pharisees* said, 'Tis not by the Power of God, but, by Confederacy with the Prince of the Devils, that this Man casts out Devils; and so he deludes the People, and entices them to neglect the Law, and follow his new Doctrines. K k

16. O.

16. Others of them, pretending to distrust and suspect the Miracles which he wrought on *Earth*, as if *they* might Possibly be the effect of Magick; had him call for some miraculous Sign directly from *Heaven*, which might beyond Contradiction demonstrate him to be sent by God, and to Act by his Power and Commission.

17. But *Jesus*, knowing their Thoughts, that they did not really desire any Conviction; but that all they said was merely out of Envy and Malice: He answered them thus, Nothing can be more perverse and unreasonable, than this Calumny which ye now raise against me, as if *these* Miracles of casting out Devils were wrought by Magick. For *what kind* of Miracles are so impossible to be wrought by Confederacy with Evil Spirits, as these which I now Work in direct Opposition to the Interest of the Devil's Kingdom, and in order to destroy utterly his Power over the Bodies and Minds of Men? And what can be more Absurd and Impious than to suppose the Devil assisting in such Miracles?

18. Wherefore, unless ye will suppose that the Devil acts directly against himself, and works Wonders in Confirmation of a Doctrine which immediately destroys his own Kingdom and Power; 'tis evident, that the Miracles

16 And others tempting him sought of him a sign from heaven.

17 But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And

the  
cast  
doubt  
dom  
upon

21  
strong  
keeper  
his go  
house.



19 And if I by Beelzebub cast out devils, by whom do your Sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

I work, are by the power of God; and your accusation of me is most absurdly unjust and malicious.

19. Besides, some of your own Relations and Disciples have sometimes undertaken to cast out Devils; and these ye never accused of holding correspondence with evil spirits: what reason then have ye to accuse me of so vile and base an Imposture, who have never cast out Devils by any worse means, or to serve any worse purpose. So that either these your own Relations and Disciples must condemn you of malicious partiality and unjust Judgment, or else ye must needs acknowledg that 'tis by a truly Divine Power that I cast out Devils.

20. And now if the thing it self be evident, and ye cannot without the utmost absurdity and the most inexcusable Malice deny it, that the miracles which I work are by God's immediate Power; then here is a plain and undeniable Demonstration, that I am really sent by God, that I Act by his Commission and Authority, and that the Doctrine which I Preach, is for the establishment of his Kingdom.

21 & 22. For as one's forcing his way into an Enemy's House, and binding the Owner, and seizing and carrying away all his

Goods by force, is a manifest and apparent Proof, that he that so takes Possession of the House is stronger and more powerful than the former Possessor: So my casting out Devils by a word of Command, and that in order to destroy their Kingdom and Dominion over Men, and to establish a Doctrine destructive of their Power in the World; is an evident Demonstration, that I Act by a Power and Authority opposite and superiour to theirs.

23. When two great Powers are at such irreconcilable Enmity one against the other, that the Advancement of the Dominion of either of them, must needs be founded on the Ruines of the other; in such a Case, even he that only forbears, joyning with one side, is thereby justly reputed to be against it. \* How much more then is it evident, that I, who have been so far from promoting, that on the contrary all my Works and Doctrines have been actually directed to this one End, To destroy the Power and Kingdom of the Devil: How evident, I say, is it, that I have really acted in opposition to that Enemy of Mankind? \* And whosoever will not joyn with me in this great Work, shall be looked upon to be against me.

\* See  
note on  
Mat. 12.30

22 But when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour where in he trusted, and divideth his spoils.

23 He that is not with me, is against me; and he that gathereth not with me, scattereth.

24 But if I wish the finger of God cast out devils, no doubt the Kingdom of God is come upon you.

24 Who

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first.

24, 25 & 26. But as for you, Hypocritical Jews and Pharisees, I know ye will not believe me, nor be convinced by any Proofs to acknowledge the Truth, nor be persuaded by any merciful Invitations of Providence to Repent and Obey the Gospel. I will tell you therefore by an easy Similitude, what the Event of this will be, and how God will deal with you. As an evil Spirit when he is cast out of a Man, wandreth through the World, and not finding Entertainment elsewhere, returns to the same Man again, and if he finds him dispos'd to receive him, enters in to him again, and not only so, but also brings many other evil Spirits with him; so that the State of that Man becomes sometimes worse than it was at first. Even thus shall it be with you: God by offering you the gracious Terms of the Gospel, has begun to break the Power of the Devil, and to destroy his Kingdom among you: But if ye reject this Mercy, and still retain your Hypocrisy, Superstition and Malice, the Power of the Devil will more prevail among you than before, and filling you with more incurable Wickedness and Impenitence than ever, I will fit you for a most dreadful and exemplary Destruction:



27. ¶ While *Jesus* was uttering these, and many other like things in the Audience of the People; a Woman in the midst of the Crowd, ravished with his Discourses, and surprized with admiration at the Wisdom and Authority with which he spake, cryed out aloud, saying, Happy is the Woman which brought into the World a Person of such excellent Wisdom and Knowledge, and thrice Happy are all his Relations, who have the continual enjoyment of such a Blessed Conversation.

28. But *Jesus* reply'd, Yea, much rather Blessed are they, who attentively hear, and readily believe, and sincerely obey the Gospel which I Preach; For this is to be more truly and nearly akin to me than by Consanguinity, or any earthly Relation; and is really a greater Honour, Excellence, and Happiness, than to be my Mother, Brother, or Sister.

29. ¶ In the meantime the multitude increas'd and gather'd about *Jesus* more and more: And he continued his foregoing Discourse, upon the Subject of the Pharisees Malice and Hypocrisy, saying, This present Generation of Men, are a very perverse and degenerate Race: I have done many mighty Works to prove my Commission, and yet

27. ¶ And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28. But he said, Yea, rather Blessed are they that hear the word of God and keep it.

29. ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign, and there shall no sign be given it, but the sign of *Jonas* the prophet.

they believe me not; I have cast out Devils in their presence, and this they ascribe to a Confederacy with those Wicked Spirits; I have wrought several other Miracles before their Eyes, and still they require more signs of me to demonstrate my Divine Authority. Assuredly, I tell you, God will not gratify their unreasonable and perverse Demands, nor grant them any more Signs; but only one such Sign, as was that of the Prophet *Jonah*, to render them *inexcusable*.

30 For as *Jonah* was a sign unto the Ninevites, so shall also the Son of man be to this generation.

30. For as *Jonah*, having been three Days bury'd in the Sea, in the Fish's Belly, and afterwards being cast up again alive, was a demonstration to the *Ninevites*, that God had sent a true Prophet among them, to declare to them the Necessity of a speedy Repentance: So *Christ*, after he shall be killed and buried in the Earth, shall rise again on the third Day; and this shall be a Sign to the Men of this Generation, and the last Sign that God will vouchsafe to give them, to move them to Repent, and avoid their final Destruction.

31 The queen of the South shall rise up in the Judgment with the men of this generation, and condemn them: for she came

31. And because they will not by this last Sign be wrought upon to Repent, therefore they shall, as I said, appear more *inexcusable* than all that have ever been before them; and their Condemnation

nation must be acknowledged to be most just. The Queen of *Sbeba*, when she heard in a far country the Fame of *Solomon's* Wisdom, took a very long journey on purpose to satisfy her self of the truth of what she had heard, and to see and admire the Wisdom of that renowned Prince: But the Men of this Generation, having a Teacher of far greater Wisdom and Knowledge, offering himself to instruct them in their own streets, yet despise and reject him.

32. The Men of *Nineveh*, when they were preach'd to by *Jonah*; though he was a mean person, and of no Authority; though he continued among them but three days, and wrought no more miracles after his first deliverance in the Sea; were yet moved by his Denunciations, and brought to Repentance: But the Men of this Generation, though they have *Christ* himself sent to Preach to them; though they for a long time together hear his Doctrine and see his Miracles; though they wonder at the Authority and Plainness of his Discourses, and are astonish'd at the Power by which he Acts; yet they are not by all these things persuaded to Repent. Therefore I say again they shall be destroyed with an unparalleled Desolation, and this their

from the utmost parts of the earth, to hear the wisdom of *Solomon*; and behold, a greater then *Solomon* is here.

32 The men of *Nineve* shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of *Jonas*; and behold, a greater then *Jonas* is here.



33 No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel; but on a candlestick, that they which come in may see the light.

Punishment shall appear to be most Just, and necessary.

33. They pretend indeed, to have a Spirit of Piety, and a Zeal for the Service of God: But if they really had any such Disposition of Mind, they could not, as they do, reject Divine Truths after all reasonable Conviction, and neglect the practise of Religion which they would seem to profess. For as no Man lights a Candle to hide it under a Vessel, but to set it in a Candlestick that it may give light to the whole House; so there is no one who has really a Spirit of Piety and a Zeal for the Service of God, but will express and evidence that disposition of Mind, by an unprejudiced willingness to receive all Divine Truths upon sufficient Conviction, and by a real and substantial Obedience to all the Commands of God, whom he pretends to Worship and Honour.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness.

34. But the true Reason, why the Men of this Generation reject the Doctrines of God, and persist in Impenitence and Disobedience, is, because their very *Mind and Judgment of Things* is corrupted by Insincerity, and an obstinate Resolution not to entertain some certain Truths, which cross their Vicious Habits and Inclinations, notwithstanding whatever Evidence

dence they may bring along with them. And this is indeed, a sufficient cause of Incorrigibleness. For as the *Eye* is to the guidance of the *Body*, so is this *Judgment of Things* to the direction of the *Mind*. If a Man's *Judgment of Things* be not byass'd and vitiated, there is hopes of such a Man's Conviction and Reformation: But as when a Man's *Eyes* are put out, his whole *Body* must of necessity move in *Darkness*; so if the *Judgment of a Man's Mind*, which ought to be the guide of his *Actions*, be it self corrupted by *Infercity*, and obstinate vitious *Prejudices*, there is no hopes, but such a Man must continue in *Error and Wickedness*.

35 & 36. Let every Man therefore above all things consider and take care, that the *Judgment and Disposition* of his *Mind* be not corrupted by obstinate *Prejudices* and vitious *Affections*. For in that Case, even his very *Guide* becomes his *Seducer*, and his *Light* it self is *Darkness*. But if a Man's *Disposition* be sincere, if his *Judgment* be free from *Prejudice*, and his *Mind* from evil *Affections*; his *Actions* will easily be govern'd by *Truth*, and the course of his *Life* will probably be pious and good.

37. ¶ While *Jesus* was Preaching in this manner, a certain *Pha-*

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain

in Pharisee be-  
ought him to  
sine with him:  
d he went in  
d sat down to  
eat.

38 And when  
the Pharisee saw  
he marvelled  
that he had not  
first washed before  
dinner.

39 And the  
Lord said unto  
him, Now do you  
Pharisees make  
clean the out side  
of the cup and the  
platter: but your  
inward part is full  
of ravening and  
wickedness.

40 Ye fools,  
did not he that  
made that which  
is without, make  
that which is with-  
in also?

risee came and invited him to  
Dinner. And *Jesus*, refusing no  
opportunity of Instructing and  
doing good to all Men of any Sect  
whatsoever, went and sat down to  
Meat with him in his House.

38. And when they were sat  
down, the *Pharisee* wondred that  
*Jesus* began to eat, without first  
washing his Hands; which Rite  
the *Pharisees* Superstitiously ob-  
serv'd, never to sit down to Meat  
without washing their Hands im-  
mediately before, lest they  
should happen to be defiled.

39. But *Jesus* answered him,  
saying, 'Tis with great Hypocrisy  
and Superstition, that ye *Pharisees*  
observe these outward Ceremonies.  
For as if a Man should be very  
nice in keeping clean the outside of  
his Cup, and not at all regard  
how dirty it is within: Even so  
ye are very strict in observing these  
external Rites and unnecessary  
Washings of the Body, while your  
Minds and Consciences are full of  
Covetousness, Injustice, and all  
Unholiness.

40. Whereas on the contrary,  
(so foolishly perverse are your In-  
junctions,) God infinitely more re-  
gards the Purity of the Mind, than  
the Cleanness of the Body; and  
has very little esteem for Ceremo-  
nial Performances, in comparison  
of Moral and Eternal Duties.

41. Where-



41. Wherefore, if ye will be really Holy and Religious, be careful in the first place to be exact and conscientious in the performance of those Duties, which are of Moral and Eternal Obligation, such as Justice and Righteousness, Equity and Mercy, Liberality and Charity: And ye need be the less solicitous about outward and Ritual Observations, which do not really make a Man clean or unclean, holy or unholy in the sight of God.

42. But Wo unto you, Hypocritical Pharisees: For ye, as I said, are superstitiously scrupulous and precise in matters of smaller importance, in things of trifling Niceness and Dispute, in Tithing a few inconsiderable Herbs: But the things of great and eternal Obligation, Justice and Equity, Mercy and Charity, Faithfulness and Truth towards God and Man, these things ye utterly and shamefully neglect: Whereas on the contrary, though those other smaller things ought not in their due place and proportion to be altogether slighted, yet these great and important Duties, which are the principal part of the Law of God, and of unchangeable Obligation, ought certainly to be the First and most especial Care of your Lives.

41 But rather give alms of such things as you have, and behold, all things are clean to you:

42 But wo unto you Pharisees: for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43. Wo unto you Pharisees: for ye love the uppermost seats in the Synagogues, and greetings in the markets.

43. Wo unto you, Hypocritical *Pharisees*. For under pretence of being of a stricter and preciser Sect than other Men, ye nourish in your Minds those most hateful Vices of Pride and Ambition; expecting to have a great deference and Respect paid you by the People. In the Places of God's publick Worship, ye ambitiously strive to fix your selves in the uppermost Seats; and in the open Streets ye applaud your selves in receiving the Praises and Complements of Men, and covet to hear the People with great Reverence and Esteem call you *Masters* and *Fathers*, Heads of Sects, and Authors of Doctrines.

44. Wo unto you, scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

44. Wo unto you, Hypocritical *Scribes* and *Pharisees*. Ye may for your Hypocrisy, be well compared to the Sepulchres of the Dead. For as Graves either appear not at all, or perhaps are covered with Stones, \* white, clean, and adorned, on the outside; but within they are full of all sorts of Corruption: So ye, by your outward appearance, conceal your Hypocrisy from Men; and not only so, but perhaps are esteem'd moreover to be extraordinarily Holy and Religious Persons: But really and in your Hearts, ye are full of all manner of Wickedness and Uncleanness.

\* See Mat. 23. 27.

45. *As these Words a certain Scribe, or Expounder of the Law, offended at the great freedom and liberty of Speech wherewith Jesus reproved the Hypocrisy of the Pharisees, interrupted him, saying, Master, in talking at this rate, you reproach us also, and reflect on us, more than is fit to be allowed, considering the Gravity and Dignity of our Profession.*

46. *But Jesus answered him: Yea, Wo unto you also, ye Scribes and Expounders of the Law, for you Expound the Law in the strictest and severest Sense, and impose upon other Men the utmost rigour of its Commands; and not only so, but ye add moreover numberless burdensome Precepts and vain Traditions of your own: But ye your selves at the same time take no care to practise, so much as the most necessary and important Moral Duties, of Eternal and indispenfable Obligation.*

47. *Wo unto you, ye Hypocrites. For while ye your selves are no less Wicked and Cruel, than those who persecuted and murdered the Prophets of God in ancient Times; ye pretend to have a great Veneration for the Memory of those Prophets; and to testify your Respect for those Holy Men of Old, by repairing and adorning their Tombs: And ye say, If you had lived in those Days, when*

45. Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46. And he said, Wo unto you also, ye lawyers: for ye lade men with burdens grievous to be born, and ye your selves touch not the burdens with one of your fingers.

47. Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them.



48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel un-

your Ancestors murdered the Prophets; ye, who are their Children, would not have been guilty of so Impious a Fact.

48. Nay, verily, But ye are indeed, as ye say, the Children of those who murdered the Prophets; and ye approve your selves their genuine Off-spring, by being like them, and imitating their Wickedness: Nay, notwithstanding your Hypocrisy in building the Tombs of the Prophets, and pretending to have a great Veneration for their memory; ye will yet even exceed the Cruelty and Malice of your Ancestours in this very instance, of Persecuting and Destroying the Messengers of God.

49. For God, in the all-wise Dispensations of his Providence, has determined to send amongst you, other Prophets and Holy Men, to persuade you to repent, and to instruct you in the Doctrine of True Religion: But ye will persecute and slay them, with unparalleled Cruelty and Impiety.

50 & 51. Wherefore, since your Wickedness will exceed the Wickedness of all former Ages; I tell you, the Punishment that shall be inflicted by Divine Vengeance upon the Men of this present Generation, shall be as great and dreadful, as if not only the Fore-fathers of this People in their several

several Ages, but the Men who are now alive had in their own Persons been the Murderers of all the Righteous and Good Men, who have been unjustly Martyr'd from the time of *Adam* to this very Day. Yea, assuredly, such a horrible Punishment as this, shall without Mercy be inflicted on the Men of this present Generation.

52. Wo unto you, Scribes and Expounders of the Law. For while ye take upon you to be the only Interpreters of the Scripture, ye hinder the People from all useful Knowledge and wise Instruction: And neither your selves obey the Commandments of God; nor suffer others (who are else well-dispos'd) through your false Comments and vain Traditions, to Obey the Law in Simplicity and Sincerity.

53 & 54. ¶ While *Jesus* was speaking these things, the *Scribes* and *Pharisees*, who could not bear to have their Vices so openly reprov'd, frequently interrupted him with ensnaring Questions, and vehemently provoked and urged him to say many things; in hopes that they might cause him to utter something before the People, out of which they might afterward pick matter of Accusation against him.

to the blood of *Zacharias*, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

52. Wo unto you lawyers: for ye have taken away the key of knowledge: ye enter not in your selves, and them that were entering in, ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## C H A P. XII.

**I**N the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples first of all, Beware of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

**N**OW when a vast multitude of People was gathered together about *Jesus*, so that they were not able to get near him, but press'd and almost trod one another down; *Jesus* began again to Instruct his Disciples; saying, Above all things beware of that Pharisaical Hypocrisy which corrupts all good Actions, and renders even the most specious pretences to Piety, odious and contemptible both before God and Men.

2 & 3. For nothing can long be concealed, but will sooner or later be discovered and made publick. Be not therefore, like the Hypocritical *Pharisees*, pleasers of Men, studying to make an outward appearance of Piety, and neglecting the great inward Duties of Religion; but let your most secret Actions be such as will bear the Test of being made publick before all Men: And when ye Teach others; speak not for the Applause of Men, but Truth: Conceal none of the Things wherein I have Instructed you, whether they will be acceptable to Men, or not; but with Courage and Constancy, declare my Doctrine; and what ye



have hitherto learned and discoursed privately only among yourselves, that Preach ye from henceforward in the most publick Places, and proclaim it openly to all the World.

4. And be not afraid of *Men*, though they be highly offended and angry at your Doctrine. For the utmost effect of their Malice can extend only to the killing this mortal Body, and depriving you of this Frail and Uncertain Life: Which when they have once done, they have no more power to Hurt you any farther.

5. But I will tell you, whom you may, and ought to Fear. Fear *God*, who if ye provoke Him by neglecting your Duty and disobeying his Commands, hath Power not only to kill the Body, but also to destroy the Soul for ever. Yea, above all things, I say, Fear *Him*.

6 & 7. But be not afraid of *Men*, who at the worst can only kill the Body; and even this they cannot do, without the permission of your Heavenly Father. For if the Providence of God watches over all things, so that not one of the smallest and meanest Creatures upon Earth, can perish without his Knowledge and Disposall; how much more does the same Divine Providence watch over *you*? So

4. And I  
unto you  
friends. Be not  
frail of them  
kill the body,  
after that, have  
more that  
can do.

5 But I will  
warn you who  
you shall fear  
him, which  
he hath killed  
power to cast  
hell; yea, I  
unto you, Fear  
him.

6 Are not  
sparrows sold  
two farthings,  
not one of them  
forgotten before  
God?

7 But even  
very hairs of  
head are all  
bred. Fear  
therefore: ye  
of more value  
many sparrows.

that not so much as a Hair falls from your Head without the knowledge of God: And if so, then much less can any Man take away your Life without his permission.

-8 & 9. Rely therefore on the Providence of God for Protection, knowing that He can and will deliver you from the Malice of your Enemies, whenever his Infinite Wisdom sees it expedient. But if He does not think fit to deliver you from this Tryal, but suffers the Wickedness of Men to proceed so far as even to take away your Lives; yet let not that discourage you from continuing to profess the Truth. For your Recompense in that Case will be infinitely greater than your Loss; and on the contrary, saving your Life by deserting the Truth, would be beyond comparison a greater Damage. For he that notwithstanding all the Terrors of Persecution, perseveres resolutely in the Profession and Practise of the Truth; shall be owned by me before God and Angels as a worthy Disciple, and shall receive the Reward of Eternal Life: But he that for fear of Men, renounces and is ashamed of his Profession, shall be deny'd by me before God and Angels, as an unworthy Disciple, and shall be rejected and perish.

10. (Nevertheless, if any Man through Ignorance, Surprise, or Infirmary, says or acts any thing in opposition to me or my Religion; such an one may afterward upon better Consideration, Repent and be forgiven: But whosoever obstinately, and by such a degree of Malice as that whereby the *Pharisees* ascrib'd my Divine Miracles to the Power of the Devil, resists and Blasphemes the Spirit of God, which is the last method of Salvation; to such a one, God will not afford any further Conviction, nor grant any more means of Repentance and Forgiveness.)

11. Be courageous therefore, I say, in the Profession of the Truth. And when Men bring you before Magistrates and Rulers, to be accused for your Doctrines, and judged as Criminals; be not solicitous what to say in your own defence, nor make any study'd Apologies for your selves.

12. For your Works and Doctrine shall be their own Vindication: And the Spirit of God, which provides all other things necessary for the Propagation of the Truth, shall also furnish you with a present Defence.

13. ¶ While *Jesus* was speaking these things, one of the Company said to him; Sir, I believe you to be an extraordinary Pro-

10 And who ever shall speak word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, I believe thou art a Prophet.

13 ¶ And one of the company said unto him, Master, I believe thou art a Prophet.



brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a Judge, or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a mans life consisteth not in the abundance of the things which he possesseth.

pher, I beseech you, make use of your Wisdom and Authority, to oblige my Brother, who unjustly detains from me my share of the Estate, to do me right.

14. But *Jesus* answer'd him: No, this is not the Business upon which I was sent into the World; I have Work of much greater importance, and more general Concern, to do: My Business is to instruct Men in the great Truths of Religion, and to direct them in the way to Eternal Happiness; and I will not intermeddle in determining any of your particular temporal Concerns.

15. ¶ Having thus rejected the Man's Petition, *Jesus* took this occasion to warn his Disciples and all the People, of the Evil of Covetousness, saying: Take heed and beware, that ye set not your heart upon Riches, nor esteem them as your chief and principal Happiness: For so far are they from being really so, that on the contrary the true injoyment and comfort of life does not at all depend upon a Man's having many and great Possessions, and most miserably are those Men deluded, who are extremely solicitous about them as their Chief Good, and promise themselves all possible happiness in the injoyment of Them.

16. For the confirming and illustrating which great Truth, Jesus added, and spake to the People the following Parable: There was a certain Rich Man, said he, whose Ground brought forth a very great Crop, so that all his Barns were not sufficient to contain it.

17 & 18. Whereupon the Rich Man, considering within himself, how he should dispose of all this vast Treasure, came at last to this Resolution, That he would pull down his old Barns, and build new ones, more and larger than the former, and that in them he would treasure up this great Plenty, sufficient for many Years.

19. And then he thought, that having laid up so many Goods in store for a long time to come, he might safely take his ease, fare deliciously every Day, live splendidly and voluptuously, make merry with his Friends, and not fear that any thing could deprive him of this Happiness, or that so great a provision could ever come to an end.

20. But now, said Jesus, mark the Event, and observe the extreme Folly of this Man, and how fatally he deceiv'd himself. For at the very instant that he was applauding himself in his own Mind, promising himself much Pleasure, and calling himself a happy Man;

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and goods.

19 And I will say to my soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

God struck him suddenly with a mortal Disease, and all his Contrivances perish'd in a Moment.

21 So is he that layeth up treasure for himself, and is not rich towards God.

21. Even this is the very Case of all those, who having great Possessions in this present World, and having their Minds wholly intent upon temporal Enjoyments, make no use of their Riches to any such purposes, of promoting either the Honour of God, or the Good of Men, by which they might secure to themselves a Treasure in the World to come.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

22. Furthermore, Jesus continued to warn his Disciples against setting their Hearts on the things of this present World; saying, Since 'tis evident, that a too eager Affection after temporal Enjoyments does divert Mens Thoughts from better Things, and is inconsistent with a truly Wise and Religious Temper of Mind; therefore be careful so to frame and dispose your Thoughts, as not to be \* very solicitous about the things of this present Life, such as Meat, Drink, and Clothing; but with a moderate Industry for the attainment of Necessaries, rely upon the Providence of God for a continual supply of these things.

\* See note on Mat. 6.

23 The life is more than meat, and the body is more than raiment.

23. For He, who at first Created you out of nothing, and gave you Life and Being without any knowledge or care of yours; will



now much more provide things necessary for your Preservation and Maintenance, without your being unreasonably solicitous about it.

24. Consider the other Creatures of God, the Birds, Beasts, and Plants; things far inferiour to you, and of much less value in the sight of God. Consider how God, without their being able to provide for themselves beforehand, or so much as to foresee their own Wants, preserves and nourishes even these meaner Creatures, and wonderfully furnishes things necessary for their subsistence in their several Seasons. How much more then, will his All-wise Providence provide for you, whom He hath Created with so much greater Excellencies, and to so much Nobler Ends?

25. But besides, observe what a great Folly it is, to be anxious and solicitous about things wholly out of your own power. 'Tis God alone, that without any Care of yours, gave you Bodies; and 'tis God alone, that without your Knowledge, nourishes and causes them to grow secretly and insensibly: Ye your selves cannot by any Art whatever, so much as add one Inch to the growth of your Bodies, or one moment to your Age. Wherefore, if ye are not able to do so small a thing,

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them: How much more are ye better then the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them: How much more are ye better then the fowls?

28 cloth which the morning into how will I Oye

29 not y shall ye sh ther b ful m

30 things ons of seek your l eth t

as to increase your Stature a little; how vain is it to be anxious about things much more out of your power? And if ye cannot be sure to prolong your Lives so much as one single moment, how great a Folly is it, to be disturbed and solicitous about a much longer time to come.

27 Consider the Lilies how they grow: They toil not, they spin not: and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these.

27 And as for Clothing, Why should ye be so extraordinarily solicitous about that? Consider the Flowers of the Field, how they are not capable of taking any the least care, or making any manner of provision for themselves; and yet God clothes them with inimitable Beauty, far beyond all the Glories even of Solomon's Court.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven: how much more will he clothe you, O ye of little faith?

28. Consider, I say, the Flowers of the Field. For if God so delicately clothes those short-liv'd Plants, which are but of a few Days continuance at the most; how much more reason have ye to depend upon his Care and Providence, O ye Diffident and Distrustful Men!

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

29 & 30. Be not therefore anxiously solicitous for the things of this present World, for Meat, Drink, and Clothing; neither be ye of doubtful and suspicious, of ill-presaging and distrustful, of fearful and superstitious Tempers. It is enough that the Gentiles, who know not God and his True

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have

Reli-

Religion, torment themselves with these vain Fears. **27.** who are well assured, that all your Wants are known before-hand to a Merciful and Good God, and that all Things are under the direction of his Wise Providence for your advantage. **ye, I say,** who have this Knowledge, ought by no means to let your Minds be wholly employed and taken up with such mean and low Concerns.

**31.** But make it the chief and principal Business of your Lives, to understand rightly the Will of God, and to Obey sincerely his Holy Commandments, and all these temporal Things of smaller concern, shall be abundantly supply'd to you by his Divine Providence.

**32.** Fear not, ye little Flock, ye who have forsaken the World, and left the Multitude to become my Disciples. It is the good pleasure of God to bestow upon you an Everlasting Kingdom, and a Happiness which shall have no end. Much more will He give you all the Necessaries of this short and transitory Life: And if not, yet the Wants of this Life, bear no proportion to the Happiness of that which is to come.

**33.** Part ye therefore cheerfully with all things here, to secure to your selves a Treasure in that Future State. **Sell** what you have, and distribute out of your

need of these things.

**31** But rather seek ye the kingdom of God, and all these things shall be added unto you.

**32** Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

**33** Sell that ye have, and give alms, provide your selves bags which wax not old,

\* See note on *Mut. c.* 25.



a treasure in the  
heavens that fail-  
eth not, where no  
thief approacheth,  
neither moth cor-  
rupteth.

Abundance, to supply the Neces-  
sities of those that want. Remit  
your Wealth into the other World,  
by Alms and Charity to the Poor:  
Lay up for your selves, by Libe-  
rality and Good-works, a treasure  
of Rewards in Heaven, which  
will not like earthly Riches, be  
liable to be taken away from you  
either by Fraud or Violence, or to  
be consumed by Accidents and  
Losses.

34 For where  
your treasure is,  
there will your  
heart be also.

34 Let your Treasure, I say,  
be in Heaven; that your Hearts  
and Affections may be there also.  
For where every Man's Treasure  
is, there also must his Thoughts  
of Necessity be. If the Riches of  
this present World, be the thing  
which you esteem your chief Good;  
here also will your Hopes and  
Fears, your Desires and Expectati-  
ons, your Thoughts and Designs  
be; and you will never be able to  
preserve that pious, resigned, and  
heavenly Temper of Mind, which  
the Christian Religion indispen-  
sably requires: But if the Happiness  
of Heaven be your chief Treasure;  
your Heart also and Affections will  
be constantly fixed and settled  
there.

35 Let your  
loyns be girded a-  
bout, and your lights  
burning;

36 And ye your  
selves like unto

35 & 36. And because the  
time of your Lord's coming to  
Judgment, is secret and uncertain;  
therefore be sure not to defer your  
preparation from one time to an-  
other;

other; but make your selves ready immediately; and by a steady Faith and continued course of Good works, be provided at all times to expect without surprize the coming of your Lord: Like Servants standing in a continual readiness, and waiting for their Masters coming home, that they may let him in immediately as soon as he knocks.

37 & 38. Assuredly, I tell you; as an earthly Master rewards such faithful and diligent Servants with great Honour and Preferment in his Family; so Christ will reward the watchfulness of such Disciples, with a particular share of his own Honour and Glory in his Kingdom, whom He shall find ready and prepared at all times to receive him whenever He comes.

39. It is a small thing, if ye knew before-hand the exact time of your Lord's coming, to make some slight and sudden preparation to entertain him. There is no Man so negligent and sluggish, who if he were told before-hand at what time of Night the Thieves had appointed to break into his House, would not take care to watch and prevent them at that Hour: But a truly diligent and careful Person, must watch to fortify and secure him self at all times, against unknown and unexpected Attempts.

men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this I know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye there-  
fore ready; also  
for the Son of  
man cometh at an  
hour when ye  
think not.

41 ¶ Then Pe-  
ter said unto him,  
Lord, speakest thou  
this parable unto  
us, or even to all?

42 And the  
Lord said, Who  
then is that faithful  
and wise steward,  
whom his lord shall  
make ruler over  
his household, to  
give them their por-  
tion of meat in due  
season?

43 Blessed is  
that servant, whom  
his lord when he  
cometh shall find  
so doing.

44 Of a truth I  
say unto you, that  
he will make him  
ruler over all that  
he hath.

45 But and if  
that servant say in  
his heart, My lord  
delayeth his com-  
ing; and shall be-

40. Even so ye therefore, since  
ye know not the time when your  
Lord will come to call you to an  
Account, ought to be at all times  
ready, and prepared to expect  
him.

41. Then Peter asked Jesus,  
Lord, is it to us your Apostles on-  
ly that you intend to apply this  
Similitude; or do you speak it to  
all in general?

42. Jesus answered; I speak it,  
as to you more particularly, so to  
all in general according to their  
several proportions, whom God  
has entrusted with any number of  
Talents or Opportunities of doing  
Good in his Church.

43. Blessed and Happy is that  
Servant, whosoever he is, and  
whatsoever his particular Office be,  
whom Christ at his coming shall  
find employing his Gifts and Op-  
portunities, according to his abi-  
lity, to the Service of God, and to  
the best Improvement of himself  
and others.

44. Verily, I tell you, He will  
Reward the Fidelity and Diligence  
of such a Disciple, with a very  
great degree of Glory in the King-  
dom of Heaven.

45 & 46. But now if on the  
contrary, such a Disciple as God  
has intrusted with any Office in his  
Church, or any particular Talents  
and means of doing Good whatso-  
ever,



ever, shall begin to flatter himself that God's Judgments are far off, and shall neglect his Duty, and give himself up to Pride, Idleness, and Luxury. God will surprize such a one suddenly in his Security, and unexpectedly cut him off in the midst of his Wickedness, overwhelming him with strange and sudden Judgments here, and assigning him a portion in Eternal Misery hereafter.

47 & 48. 'Tis to all Men therefore in general, I say, that the warning I gave you about the Necessity of continual Watchfulness and Diligence, ought to be applied. Only with this Difference: That every one's Obligation to this Duty, is in proportion so much the greater; and his Punishment, if he neglects it, will be so much the severer; by how much he has more means and greater advantages, of Knowing, and Obeying the Will of God. He that sins against clearer Knowledge and greater Opportunities of doing Good, shall be more severely Punished, than he that sins through Ignorance and Weakness: And to whomsoever God hath committed a great Trust, of him, according to the Rules of common Equity, he will expect greater and more diligent Service.

gin to beat the men, servants and maidens, and to eat and drink, and to be drunken.

46 The lord that servant will come in a day when he looketh not for him, and at an hour when he is not ware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49. ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

49. ¶ And now, behold, I send you forth into the World, among Wicked and Cruel Men: Where you must not expect, that my Religion will be entertained in the Purity and Simplicity, in the Love and Peaceableness of it; but on the contrary, that by opposing the Lusts and Passions, the Prejudices and Superstitions of Men, it will cause great Divisions and Strifes, great Enmities and Persecutions in the World. Nay, these Contentions are *already* begun to be raised; and the Fire of Persecution is *already* kindled.

50. But I have a baptism to be baptized with, and how am I straitened till it be accomplished.

50. I my self must undergo the first Effects of it, in suffering a Cruel and Ignominious Death: And I am uneasy and straitened in my own Mind, with an earnest desire of having this Great Work finished.

51. Suppose ye that I am come to give peace on earth? I tell you, Nay: but rather division.

51. After which, do not imagine that the Gospel you are to Preach, will be received peaceably in the World. For so far will it be from that, that on the contrary, as I have said, it will raise great Divisions and Contentions, great Hatred and Enmities among Men.

52. For from henceforth there shall be five in one house divided, three against two, and two against three.

52 & 53. Nay, to such a height will these Enmities and Persecutions upon account of Religion arise, that Men will not only break through all the Bonds of Humanity, but also all the Obligations even

even of Natural Affection and Relation, in persecuting and destroying one another: So that a Man's greatest Enemies, shall be those of his own House or Family; and his nearest Relations, his cruellest and most implacable Persecutors.

54 & 55. ¶ After these things, Jesus took occasion to reproach the unbelieving Jews for their Partiality and Hypocrisy; saying, Ye are skilful enough in other Cases, to observe the Signs and Tokens of Things that are about to come to pass: Ye are expert and diligent enough in things of the smallest Concern, to make good GuesSES and Observations: Ye can presage from the appearance and colour of the Sky, from the motion of the Clouds, and from the blowing of the Wind, what Weather is like to be the next Morning or Evening.

56. Why then, ye Hypocrites, if ye were not blinded with Obstinacy and wilful Prejudices, can ye not in Matters of far greater moment learn to observe the Periods and Revolutions of Things, the various Methods and wise Dispensations of Providence towards Mankind? Why can you not study, from the Predictions of the ancient Prophets, and from the present Circumstances of Things, compared together, to know the

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When you see a cloud rise out of the west, straightway ye say, There cometh a showre; and so it is.

55 And when ye see the south-wind blow, ye say, There will be heat, and it cometh so pass.

56 Ye hypocrites, ye can discern the face of the skie, and of the earth: but how is it, that ye do not discern this time,



Times and the Person of the Messiah?

57 Yea, and why even of your selves judge ye not what is right?

58 ¶ When thou goest with thine Adversary to the Magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

57. Nay, though ye had none of these Tokens to assist and direct you, why can ye not even out of your own Consciences, and by the bare Reason and Equity of things, learn to judge what is fit and right?

58 & 59. In Temporal Affairs your own Reason will tell you, That if a Man be about to be brought in Judgment upon an Accusation which he cannot escape, his only prudent way is to agree with his Adversary in time, and make an end of the Difference, before Sentence be past upon him, and he be put in Prison: Why then do ye not likewise see in matters of Religion, that 'tis highly reasonable and necessary for you to Repent and Reform immediately, while God graciously affords you time and space of Repentance; before Judgment overtake you, and ye perish irrecoverably.

## CHAP. XIII.

1. **A**Bout this time, as *Jesus* was Teaching and Instru-  
cting the People, some that were  
present took occasion to mention  
to him the hard Fate of certain  
*Galileans*, whom *Pilate* the Roman  
Governour, for holding some Op-  
inions contrary to the Power and  
Authority of the *Romans*, had sur-  
prized as they were offering Sacri-  
fice, and fell upon them suddenly  
and slew them.

2. Whereupon *Jesus* said to  
them that mention'd the Story, Do  
you think that those few *Galileans*,  
who thus perish'd, were greater  
and more notorious Sinners than  
all the rest of the Nation, be-  
cause God suffer'd them to fall  
by so severe and unexpected a Ca-  
lamity?

3. I tell you, No: But the  
Wisdom of Providence permitted  
these Men so to perish, only for  
an Example to others altogether as  
great Sinners as they, to bring  
them to Repentance: And assured-  
ly, unless you *do* Repent, ye shall  
all, even your whole Nation, be  
destroyed by as sore a Calamity,  
and by as dreadful a Slaughter, as  
these very Men were.

**T**here was  
that season, for  
that told him  
the *Galileans*  
whose blood *Pilate*  
had mingled with  
their sacrifice.

3 I tell you, No:  
but except ye re-  
pent, ye shall  
likewise perish.

4 Of those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of

4. In like manner, those Eighteen Men, who were killed by the fall of the Tower of *Siloam*, do you think that they were greater Sinners than all the rest of the Inhabitants of *Jerusalem*?

5. I tell you, No: But God made *them* an Example, to bring *you* to Repentance: And verily, if ye do not Repent, ye shall all perish in as dreadful and exemplary a Desolation of the whole City, as these Men did in the Ruins of that one Turret.

6. Which severe warning, that it might make the deeper impression upon the People, *Jesus* added the following Comparison to confirm and enforce it. *A certain Man*, said he, *had a Fig-tree planted in his Vineyard, which when he expected it should have been full of Fruit, it brought forth none.* Thus God chose the Nation of the *Jews* to be his peculiar People, expecting that they should Serve and Obey him with Fidelity and Constancy, but they Revolted from Him, and degenerated into a Wicked and Impenitent People: And thus likewise, every particular wicked Man, when God expects of him the Fruits of Virtue and Righteousness, brings forth on the contrary Sin and Folly.

7. *Then the Man said to his Vine-dresser, I have come with*

M m 2

great



great Patience Year after Year, looking for fruit on this Fig-tree, and yet find none. Cut it down, and let it cumber my ground no longer : Thus God, seeing the Obstinacy and Impenitency of the Jews, after much Long-suffering, resolved with himself at last to destroy them utterly : And the like also He determines, concerning every particular Impenitent Person.

8 & 9. But the Vine-dresser replied ; Sir, have patience one Year longer, and I will take some pains with it and dig about it and dung it, and try if I can by this method make it bear Fruit ; and if it does not, I will then cut it down : Thus God, by sending Christ and his Apostles to Preach the Gospel to the Jews, made them one offer of Mercy more : and gave them one farther space of Repentance ; after which, if they rejected it, he irreversibly determin'd to destroy them without mercy : And thus likewise to every Obstinate Sinner, God offers means and space of Repentance ; but at last, if he continues Impenitent, cuts him off, and destroys him irrecoverably.

10 & 11. ¶ Now as Jesus was Teaching one Sabbath Day in the Synagogue, according to his Custom ; there was present a Woman who had been Eighteen Years afflicted with an incurable Disease,

his vineyard, hold, these three years I come seeking fruit on this fig-tree, and find none : cut it down, why cumbereth it the ground ?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it :

9 And if it bear fruit, well : and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And behold, there was a woman which had

Chap. XIII  
his vineyard, hold, these three years I come seeking fruit on this fig-tree, and find none : cut it down, why cumbereth it the ground ?  
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spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up her self.

12 And when Jesus saw her, he called her to him, and said unto her, Woman thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you loose his ox or his ass from the stall, and lead him away to watering?

which kept her continually stooping and bowed together in such a manner, that she was not able to look up, or lift her self up at all.

12 <sup>and</sup> 13. And when Jesus saw her, he called her to him, and laid his Hands upon her, and commanded the Disease to depart from her: And immediately she lifted up her Head and stood upright, and gave thanks to God for this extraordinary Deliverance.

14. But the Ruler of the Synagogue, being one of a truly Pharisaical Temper, who placed Religion much more in the strict and formal observance of external and positive Ceremonies, than in works of Righteousness, Mercy, and Charity, was highly incensed at Jesus's healing the Woman on the Sabbath-Day: And he began to rebuke the People; saying, Are there not six Days every Week, appointed for the doing all sorts of Work? Why then can you not come on those Days to be healed of your Distempers? And do not profane the Sabbath-Day.

15. But Jesus answered him: Thou Hypocrite; Who is there among you, the strictest and rigidest observer of outward Rites and Ceremonies, that will scruple to untye his Beast and lead him from the Stable to watering on the Sabbath-Day?

16. If then ye yourselves cannot deny but that such a thing may be done on the Sabbath-Day for the preservation of a *Beast*; see how unreasonable and maliciously partial ye are, in accusing me for healing this *Woman* on the Sabbath-Day, and mercifully delivering one of *God's People* from a long and stubborn Disease, wherewith the Enemy of Mankind had for many Years afflicted her.

17. At which Answer of *Jesus*, the thing being so clear and evident to Reason and Equity, and so obvious to the Capacity of the Multitude; all the Adversaries of *Jesus*, the *Pharisees* and Hypocritical Rulers, were confounded and put to shame and silence: But the People rejoiced and praised God for the great things that were done by him; and they heard his Doctrine with Gladness.

18. Then said *Jesus*; How shall I describe the State of the Gospel; and the Nature, Efficacy, and Propagation of its Doctrine? Or by what Similitude shall I represent it to you?

19. It is like a grain of mustard-seed Sown in the Earth. For as that, when it is sown, is one of the smallest of seeds; but when it is grown up, it becomes a large tree, fit for the Birds to build their nests in its boughs: So the Doctrine

16 And shall not this woman being a daughter of Abraham, whom Satan hath bound lo these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took and cast into his garden, and it grew, and waxed a great tree: and the fowls of the heaven lodged in the branches of it.



edged in the  
branches of it.

Doctrine of Christ at the first publishing of it, seems mean and contemptible, and is received only by a few of the Common People of the *Jews*; but in time it will spread over all the Earth, and be embrac'd and flourish among all Nations.

20 And again  
he said, Whereun-  
to shall I liken the  
Kingdom of God?

20. Again, Whereunto shall I liken the Doctrine of the Gospel? And by what comparison shall I represent to you the Nature and Efficacy of it?

21 It is like lea-  
ven, which a wo-  
man took and hid  
in three measures  
of meal, till the  
whole was leaven-  
ed.

21. It is like a little leaven co-  
vered up in a very great quantity of  
meal. For as such a little Leaven  
spreads it ferment in a few Days  
through the whole heap of Meal,  
and tinctures it throughout: So the  
Religion of Christ, which now be-  
gins to be Taught among Men,  
shall by the Power and Evidence of  
Truth, spread it self in time  
through all the World; and with  
great Efficacy, influence and go-  
vern the Hearts of Men.

22 And he went  
through the cities,  
and villages, teach-  
ing and journeying  
towards Jerusalem.

22. ¶ After these things, *Je-  
sus* travelled through many Ci-  
ties and Villages, directing his  
Journey towards *Jerusalem*; and  
he Preached and Instructed the  
People in all places, as he passed  
through.

23 Then said  
one unto him, Lord  
are there few that  
be saved? And he

23. And in a certain place, as  
he was describing the Excellency  
of the Christian Doctrine, and the  
great Purity and Difficulty of his

M m 4 Precepts;

cepts, one of his Hearers asked him; Lord, is not the number of those that shall be Saved, very small in comparison of those that Perish?

24. To this more curious than useful Question, *Jesus*, according to his Custom, made no direct and positive Answer; but took occasion from thence to Instruct his Hearers, how they themselves ought to take care by Sincerity and Diligence to be found in the number of those that shall be Saved, how few soever they may be. If ye will be sure, *said he*, to attain Eternal Life; be diligent to follow the strictest Precepts of Virtue: Strive to deny your selves the sinful Pleasures and Vanities of the World; and confine your selves within the bounds of a truly Holy and Religious Life. For all Men indeed are desirous of Immortality and Happiness; but many, who pretend to be Candidates for Heaven, cannot prevail with themselves to forsake their beloved earthly Lusts; and have not Resolution enough to fit themselves for Happiness, by a truly Religious Course of Life, before the time of Judgment when it will be too late.

25. It is *now* the time of Mercy, and God *now* graciously affords you the means of Reconciliation, and invites you to Mercy

said unto them;

24 ¶ Strive to enter in at the strait gate, for many I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the

the door, and ye  
begin to stand  
without, and to  
knock at the door,  
saying, Lord, Lord  
open unto us; and  
he shall answer  
and say unto you,  
know you not  
whence you are:

and Eternal Life: But if ye neglect  
the present means of Grace, or, in-  
stead of heartily obeying God's  
Commands, ye content your selves  
with a bare outward and formal  
Profession of Religion; the time  
of Judgment will come, when it  
will be too late to Repent or to  
cry for Mercy: For Christ will  
then utterly disown you, and de-  
clare that He never look'd upon  
you as his true Disciples.

26 Then shall ye  
begin to say, We  
have eaten and  
drunk in thy pre-  
sence, and thou  
hast taught in our  
streets.

26. Ye will plead indeed at that  
time before Christ, That, perhaps,  
ye have conversed familiarly with  
him, and He hath Preach'd in your  
Streets, and ye have been his Dis-  
ciples and Followers; or that ye  
have embraced and made Professi-  
on of his Religion, and been con-  
stant partakers of all its outward  
Ordinances.

27 But he shall  
say, I tell you, I  
know you not  
whence you are;  
depart from me all  
ye workers of ini-  
quity.

27. But He will reject you ne-  
vertheless; saying, In vain are all  
your Pretences to Religion, and to  
no purpose have you done all these  
other external things; since in  
your Hearts and Lives ye have not  
obeyed the Commandments of  
God, with Simplicity and Sinceri-  
ty: Depart from me, all ye that  
have lived Wickedly, whatsoever  
your Profession, and whatsoever  
otherwise your Pretences may be,  
into everlasting Destruction.

28 There shall  
be weeping and

28. Then shall ye lament and  
weep, with great Horrour, Amaze-  
ment,



ment, and Despair: When ye shall see all the Patriarchs, the Prophets, and Holy Men of Old, Rewarded with Eternal Life in the Kingdom of God, and ye yourselves, notwithstanding your being the Natural Posterity of these Patriarchs, Professors of the Law of God, and Heirs of the Promises, shall be shut out; and all the Privileges, wherein ye trusted and boasted, shall profit you nothing.

29. Many others also, just and righteous Persons, shall come from all Parts of the World, from far and remote Nations, Strangers to the Law and Covenant wherein ye boast; and shall be relieved with Abraham, Isaac, and Jacob, whose Faith and Obedience they imitated, into the Kingdom of God; at the same time that ye, who are the natural Heirs of the Promises, shall for your Disobedience be rejected and condemned.

30. So that at the Judgment of God, the Distinction which shall be made of Persons will be very different, from what it now is in the Opinion of Men. Many who seem now inferiour in respect of several Privileges enjoyed by others, and are accordingly despised as mean and contemptible Persons, shall finally, for their Integrity accord-

gnating of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And behold, there are last which shall be first, and there are first which shall be last.

ing to their Abilities, exceed those others in the Glory and Happiness of God's Eternal Kingdom: And many on the contrary, who seem *here* to have the Preference in many great Advantages, shall *hereafter* for not having made Improvements proportionable to those Advantages they enjoyed, fall short of the Reward and Honour they expected.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

31 ¶ At this same time certain Pharisees, envying the Esteem which *Jesus* gained among the People by his Doctrine and Miracles, and knowing that *Herod* likewise was displeased at it, came to *Jesus*, and hoping by this Argument they might prevail upon him to hasten his departure from amongst them, they told him, That *Herod* had formed a design to put him to Death, and therefore they advised him to retire out of *Galilee*, which was *Herod's* Dominion, and thereby provide for his own safety.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to day and to morrow.

32 & 33. But *Jesus* reply'd: You may, if you please, go tell that Crafty and Wicked Prince, That I am employed in the Business for which I was sent by God into the World, Instructing Men in the Ways of Righteousness and Truth, and working Miracles for the Relief and Benefit of Mankind: And that when I have finished this Busi-

Business, and the Time appointed by Divine Wisdom be come, I shall indeed at last be perfected by suffering Death: But that in the mean time, till this Season (determined by God himself only) shall come, I must continue Preaching and working Miracles in the same manner as I do now; and that 'tis not in *Herod's* Power to hinder me; neither shall I suffer at any other time, nor in any other place, than that which the Wisdom of Providence has from the beginning appointed: For it is not possible that a Prophet should be murdered, and not at *Jerusalem*.

34. O *Jerusalem, Jerusalem*; thou that wast once the *Holy City*, the *City of God*; but art now become as notorious on the contrary, for Wickedness and Impenitence, for slaying the Prophets of God, and Persecuting his Servants: How often has God graciously offered thee the means of Pardon and Mercy, and invited thee to Repentance with all the Patience and Compassion, that a tender Father can shew to his most beloved Child! But thou refusedst to hear.

35. Behold, Now therefore the Time of Mercy is past; and the final Desolation of the City and Temple, with the fearful Destruction of the whole *Jewish* Nati-

row, and the day following: for I cannot be that a prophet perish out of *Jerusalem*.

34 O *Jerusalem, Jerusalem*, which killest the Prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

35 Behold, your house is left unto you desolate; and verily I say unto you, ye shall not see me, until the time

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time come, when  
ye shall say, Bless-  
ed is he that com-  
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the Lord.

on, is peremptorily decreed by  
God: And assuredly, I tell you,  
the time will speedily come; nay,  
it is even at hand, when ye shall  
see me no more, till ye shall be for-  
ced to own me to be indeed the  
Messiah the Son of God with  
Power.

## CHAP. XIV.

**A**Nd it came  
to pass, as  
he went into the  
house of one of the  
chief Pharisees to  
eat bread on the  
Sabbath-day, that  
they watched him.

1. **A**T another time *Jesus* be-  
ing invited to Dinner on  
the Sabbath-Day to a Person of  
Quality's House, who was a *Pha-  
risee*; several of that Sect, which  
were present, watched him ac-  
cording to their usual Custom, to  
see if he would do any thing con-  
trary to the Rites and Traditions  
which their Rabbies or principal  
Teachers had introduced and in-  
joynded them to observe; that they  
might thence take occasion to re-  
proach and accuse him.

2 And behold  
there was a certain  
man before him  
which had the  
Dropfie.

2. And there wanted not a fit  
opportunity: For at that same  
time there was present a poor  
Man troubled with an incurable  
Dropfie, who seemed to wait on  
purpose in hopes that *Jesus* would  
miraculously heal him, as he had  
formerly done several others in  
like dangerous Conditions.

3 And *Jesus* an-

3. *Jesus* therefore seeing the  
Man,

Man, and knowing how the *Pharisees* watched him, and what Judgment they would pass upon his healing the Man on the Sabbath, and what use they would make of that Action to raise an Accusation against him; he prevented them by asking them this Question before-hand; saying, Ye that pretend to be exactly skilful in all Questions and Cases of the Law; Tell me, Is it contrary to the Law of God, and inconsistent with God's Design in the Institution of the Sabbath, to do one of the greatest Acts of Mercy and Charity on that Day, by delivering a Man from a dangerous and incurable Disease?

4. To this Question, though they desired the thing should be thought unlawful, yet they were ashamed to make him that answer openly. *Jesus* therefore, finding them put to silence, laid his Hand on the Man, and restored him to his perfect Health.

5. Then turning himself again to the *Pharisees*, he said, Who is there among you, the strictest and rigidest observer of outward Rites and Ceremonies, that would scruple, though even with great labour, to pull his *Beast* out of a Pit on the Sabbath-Day, to save its Life? What extreme Malice then is it in you, to judge ill of me for pre-

swearing, spake to the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day?

4 And they held their peace. And he took him and healed him, and let him go:

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day?

setting a *Man* on this Day, and that too with barely laying my Hand upon him!

6. And all at the Table were ashamed, and held their peace, not being able to say any thing against the Evidence of so clear a Truth.

7. ¶ The same Day, *Jesus* having observed how the *Pharisees* that were invited with him, strove to have the upper-hand, and to sit in the highest places at the Table; he took this opportunity, by the comparison of Guests placing themselves at a Feast, to warn his Hearers of the great evil of Pride, and to recommend to them the Excellent Virtue of Humility; saying,

8 & 9. When you are invited any whither to a Feast, do not thrust your self forward and strive to place your self in the uppermost Seat; least after you are set down, some other Person comes, to whom Precedency is due, and the Master of the Feast bids you remove and give place to that more Honourable Guest: And then instead of that Honour which you foolishly assum'd to your self, you be forced with disgrace and Shame to go down to a lower Seat.

10. But rather on the contrary, when you go to a Feast, chuse to sit down modestly in the lowest place;

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him;

9 And he that made thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down modestly in the lowest



place, that when the Master of the Feast comes in, he may bid you go up to a higher Seat; and then your Modesty will gain you real Honour and Respect, from all them that are invited with you.

11. And in the same proportion, as in this smaller Instance, so also in all other the greater Actions of Life, behave your selves always with Humility and decent Modesty, as the properest method to raise you to true Honour, and real Esteem. For whosoever carries himself proudly and haughtily; with an unreasonable *assuming to himself*, and an arrogant *contempt of others*; forgetting either his Dependance on God, or his Duty to Men; shall certainly by the Justice of Providence be brought down and humbled: But he that behaves himself modestly and humbly, with a just sense of his Dependance on God, and of his Duty in all Relations to Men; shall for his wise Behaviour be honoured and exalted, by the Favour both of God and Men.

12. ¶ Furthermore, *Jesus* said to the *Pharisee* that invited him: When you design to make a Feast, if you would employ your Liberality wisely and to the best purposes, do not after the Fashion of the World, invite only your Acquaintance and Relations, your

in the lowest room, that when he shall bade thee come, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

12. ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy neighbours;

13. ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy neighbours;

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13 But when  
thou makest a feast,  
call the poor, the  
maimed, the lame,  
the blind :

14 And thou  
shalt be blessed ;  
for they cannot  
recompence thee :  
for thou shalt be  
recompenced at  
the resurrection of  
the just.

15 ¶ And when  
one of them that  
sat at meat with  
him, heard these  
things, he said un-  
to him, Blessed is  
he that shall eat  
bread in the king-  
dom of God.

Neighbours and rich Friends : For  
this is only doing one kindness, in  
hopes to receive another ; and im-  
ploying your Wealth, upon tem-  
poral and earthly Considerations, in  
exchange for Benefits of the like  
nature and value, to be returned  
you again.

13. But, if you will improve  
your Liberality into an excellent  
Act of Religion and Goodness ;  
invite such as really stand in need  
of your Assistance, and are not able  
to provide for themselves ; such  
as the Poor and Maimed, the  
Lame and the Blind.

14. And then, because these  
Men are not able to make you any  
recompence *for themselves* in the  
present World, God himself *in  
their stead* will bless you and re-  
compence you in the World to  
come ; and you shall receive the  
Reward of your Charity at the  
great and general Resurrection,  
with all other Holy, and Just, and  
\* Charitable Men, in the Eternal  
Kingdom of God in Heaven.

15. ¶ Upon this, one of them  
that sat at the Table, said to Je-  
sus : Blessed is he, that shall see  
the Kingdom of God established  
in *this World*, by Men's living  
universally according to such Prin-  
ciples as these, and Blessed is he, who  
by such a Life, shall attain a share in  
N n the

\* Note,  
Dixas in the new  
Testa-  
ment, as  
ΠΤΥ in  
the Old,  
signifies  
good and  
charitable,  
See Mat.  
1. 19.

the Eternal Rewards of his Heavenly Kingdom in the World to come.

16. *Jesus* reply'd, Yea, verily, Blessed are they who shall partake of the Virtue and Happiness of the Kingdom of God, in the present and future State, And God indeed has graciously offered this Great and Glorious Privilege to you his peculiar People in the first place: But ye wilfully despise and reject your own Happiness, and therefore God will remove from you the Offers of his Grace, to other Nations that will accept and use them more worthily. This reply *Jesus* made, not directly in plain and express terms, (which the *Pharisees* would not have born) but more obscurely by representing it under the following Comparison. A certain Man, said he, made a great Feast, and invited many Guests: Thus God having prepared for Men the means of Religion and Happiness, revealed them by his Son to his peculiar People the *Jews* in the first place, and invited them to accept the gracious Terms of the Gospel Covenant.

17. And when the Feast was ready, the Master sent to his Guests again, to tell them that all things were now prepared, and to hasten their Coming: Thus Christ, both during his continuance here upon Earth,

16 Then said unto him, A certain man made a great supper, and bade many:

17 And when the servant at supper time to say to the guests that were bidden, Come, for all things are now ready.

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and also after his Resurrection, sent forth his Apostles to repeat the Doctrine he himself had first Preached, and to urge and press the Jews to receive the Salvation of the Gospel.

18, 19 & 20. *But the Guests, as if it had been by consent, all refused to come, and made every one an excuse for himself; one pretending, that he had just bought a piece of Ground, and must needs go to view it; another, that he had just agreed for a parcel of Cattel, and must needs see his bargain; and another, that he was newly married, and therefore could not possibly come:* Thus the Jews continued to reject the repeated offers of the Gospel; preferring the Pleasures of the World, and the Advantages of the present Time, and the satisfaction of their Pride and Passions, before the hope of Immortality and Eternal Life.

21 & 22. *Now when the Servant that was sent to call the Guests, brought this Message back; his Master, seeing the unworthiness and ungratefulness of his Guests, grew very angry, and bad his Servant go into the Streets and Lanes of the City, and invite all the Poor and impotent People that he met with; which he did, and yet there was room:* Thus God seeing the unworthiness and un-

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the blind.

22 And the ser-

gratefulness of the *Jews*, in rejecting the Gracious Offers of his Mercy; commanded the Gospel to be Preached to the Publicans and penitent Sinners of the *Gentiles*, who accepted it with great Joy and Thankfulness: And yet the Mercy of God was not even then exhausted, but He resolved to enlarge his Church still farther through the World.

23 & 24. Seeing therefore, that there was yet room, the Master commanded his Servant to go out into the high Roads, and By-paths without the City, and press and urge People to come in to his Supper; for he resolved, that none of those ungrateful Men, who were at first invited, should by any means taste of his Entertainment: Thus God commanded the Gospel to be Preached, not only to the Penitent Profelytes of the *Gentiles* in *Judea*; but sent forth the Apostles also into all the darkest and most Ignorant Parts of the World, to compel Men (as it were) every where to embrace the Gospel, and to Adopt Men from all the Nations of the Earth into the Body of his Church; For he resolved to reject the ungrateful Nation of the *Jews*.

25 ¶ After this, a great multitude of people gathered together about *Jesus*; and he taught them, saying:

vant said, Lord, is done as thou hast commanded and yet there room.

23 And the Lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 ¶ And there went great multitudes with him, and he turned, and said unto them,

26 &

28 I of you build a

26 If any man  
come to me, and  
ate not his father,  
and mother, and  
wife, and children,  
and brethren, and  
sisters, ye and his  
own life also, he  
cannot be my  
disciple.

27 And whoso-  
ever doth not bear  
his cross, and come  
after me, cannot  
be my disciple.

26 & 27. God does indeed sin-  
cerely desire your Conversion and  
happiness, and earnestly invites  
you to embrace the Gospel and  
Eternal Life: But be not deceived;  
'Tis indispensably necessary in or-  
der to your attaining this Happi-  
ness, that you prepare your selves  
with Resolution and Constancy to  
perform the Conditions required of  
you, and to persevere in the way  
of Life. It is not an easie and  
voluptuous thing, to be a true Dis-  
ciple of Christ; but a Work of  
Resolution, Courage, and Constancy.  
No Man can be a worthy  
Disciple of mine, who is not able  
to bear Affliction, Self-denial, and  
Persecution; and has not Resoluti-  
on enough to prefer his Duty be-  
fore all temporal Considerations  
and Advantages, before all the ties  
of Natural Relation or Affection,  
and before the enjoyment even of  
Life it self. Wherefore whoever  
will undertake to be a true Chri-  
stian, let him first consider and re-  
solve well with himself, Whe-  
ther he be able and prepared to  
bear all the Difficulties that this  
Profession will expose him to;  
least if he faint after he has begun  
his Course, he lose both his La-  
bour and his Reward.

28 For which  
of you intending to  
build a towre, sit-

28, 29 & 30. In other Cases,  
before Men enter on any great  
Undertaking, they always consider



with themselves the expence or the danger of it, whether they be able to go through with it. For example; Who is there among you, that if he was to build himself a House, would not, before he began, sit down and cast up the whole charge of it; least, if after the foundation was laid, he were forced to desist for want of Money to carry it on, he should appear ridiculous to all the World?

31 & 32. In like manner, What Prince, that was likely to be engaged in a War with some neighbouring Power, would not, before he ventured a Battel, consider well the strength both of his own, and his Enemies Forces, and also all the dangers and hazards of War; least if ingaging rashly, he was overcome by a Superiour Power, he should afterward Repent when it was too late, that he did not in time sue for Conditions of Peace?

33. If now therefore Wise Men in all other Cases, before they enter on any great Undertaking, do naturally weigh and consider well with themselves all the Difficulties and Dangers they are like to meet with in the Enterprize: How much more reasonable and necessary is it for you that will be my Disciples, before you undertake the thing of the very highest Concern

teth not down first, and counteth the cost, whether he have sufficient to finish it?

29. Left hap after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31. Or What king going to make war against another king, first teth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

& greatest importance in the World, to consider thoroughly all the Difficulties and Dangers of it? Particularly, because no Man (as I said) can be a worthy Christian, who has not Resolution enough to prefer his Religion and his Duty before all Temporal Enjoyments and Considerations whatsoever; therefore whosoever will be my Disciple, must consider and resolve beforehand, to part readily with all temporal Enjoyments, whenever they come in competition with his Duty.

34. ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghil; but men cast it out. He that hath ears to hear let him hear.

34. ¶ The Religion itself wherein I have Instructed you, is abundantly sufficient to support you in all these Cases, to make you truly Wise and Good, to enable you to despise all Earthly Possessions and Enjoyments whatsoever, and to Teach others to do the like. Take heed therefore, that your Life and Doctrine be suitable to the greatness of your Advantages. For otherwise, if ye, who ought to be Teachers and Examples of Holiness to the World, shall your selves degenerate into softness and Vice, wherewithal shall ye be comforted and attended. Ye will become the most useless, and incurable, and contemptible of Men. Whosoever is capable and desirous of Instruction, let him attend to what I say, and remember and consider it.

## C H A P. XV.

1. **N**OW as *Jesus* continued to Teach and Instruct the Multitude, many of the meaner sort of People, Tax-gatherers and others, Men of bad Lives and very evil Reputation, yet capable of being Reformed by good Counsel and wise Instruction, gathered about him to hear his Doctrine.

2. Whereupon, the *Scribes* and *Pharisees*, Men of no real Virtue or Charity, but full of great Pride and Vanity, valuing themselves upon a conceited appearance and affectation of extraordinary Holiness, in despising Persons of a lower Character than themselves, and disdainng to converse with them; quarrelled with *Jesus*, and accused him, as if he could not possibly be a good Man himself, that suffered bad Men to converse so freely with him, as to Discourse publicly and even to eat with him.

3. But *Jesus*, to convince them of their Folly and Uncharitableness, shewed them that conversing with sinners in order to reform them, was so far from being a thing inconsistent for a good Man to do, that on the contrary, it was really one of the most Charitable Acti-

1 **T**hen drew near unto him all the publicanes and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What



ons and most pleasing to God, that could possibly be done; because God truly desires the Conversion of Sinners, and that they may be brought to Repentance and Happiness. And this he proved to them by the following Comparison.

4 What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, untill he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

4. If a Man, said he, has a flock of a hundred Sheep, and one of them chance to go astray and be in danger to be lost; is it not natural for him to leave the rest of his Flock, and run after the Sheep which strays, and search over all the Country for it?

5 & 6. And if he be so happy as to find it, does he not bring it back with great gladness, and rejoices on this occasion amongst his Friends and Neighbours, and testifies even a greater and more sensible pleasure at the unexpected recovery of that one which was like to have been lost, than at the safety of the other ninety and nine which never went astray?

7. Even thus, continued Jesus, when a great Sinner, who was running headlong in the way to Destruction, is happily reclaimed, and beyond expectation brought back even from the jaws of Death, into the way of Life and Happiness, God Himself is well-pleased, and the Angels in Heaven rejoice, and all good Men here upon Earth ought to be very glad, and do all that

that is in their power with the greatest condescension and meekness, to bring about this happy change.

8. ¶ Again, if a Woman that has ten pieces of Money, happens to lose one of them in her House, will she not presently light a Candle, and sweep the House, and search carefully till she find it?

9. And when she has found it, will she not rejoyce even more than if she had never lost it, and express her gladness with great pleasure and satisfaction to all her Friends and Neighbours that visit her?

10. Even so, I assure you, when any great Sinner is recovered from the error of his ways, and returns to a sense of his Duty, and proves the sincerity of his Conversion by a hearty and constant Obedience to God's Commands for the future, The Angels in Heaven rejoyce, and are exceeding glad, to see a Soul thus restored, as it were, from Death to Life.

11. ¶ Again, to convince the Pharisees yet further of the Unreasonableness of their Pride and Envy, in being angry at Jesus for conversing with Publicans and Sinners, and to show them how the Conversion of such Men was really acceptable to God, even more acceptable than the Pharisees

8 ¶ Either when a woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the House, and seek diligently till she find it?

9 And when she has found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost.

10 Likewise I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth.

11 ¶ And he said, a certain man had two sons.

12 And the younger of them said to his father, Give me the share of the goods that are in thy house.

13 And he divided unto them.

haughty Obedience. and pretend-  
ed Innocence; *Jesus* added this  
third Parable; saying, *A certain*  
*Man had two Sons*: Thus God,  
who is the Creator and Governor  
of all Things, is the Common Fa-  
ther both of *Jews* and *Gentiles*;  
of the *Obedient*, and *Disobe-*  
*dient*.

12 And the  
younger of them  
said to his father,  
Father, give me  
the portion of  
goods that falleth  
to me. And he  
divided unto them  
his living.

13 And not ma-  
ny days after, the  
younger son ga-  
thered all toge-  
ther, and took his  
journey into a far  
country, and there  
wasted his sub-  
stance with riotous  
living.

12 & 13. Now the younger of  
these two Sons, desired his Father  
to give him his share of the Estate  
presently, that he might be at liberty  
to make what use he pleased of  
it: And as soon as he received it,  
he sold all and gathered the Money  
together, and went from his Father's  
sight into a distant Country, and  
there spent what he had, in all  
manner of Loosness and Debauche-  
ry. Thus the Heathen in general,  
taking the Pleasures of this pre-  
sent World for their chief Happi-  
ness, departed from God, and  
forsaking his True Religion, fell  
into all manner of Idolatry, Pro-  
faness and Impiety, and abused  
the common Blessings of Provi-  
dence to serve Unreasonable Lusts,  
Intemperance, and Debauchery;  
And this likewise is the Case of  
every wicked Man in particu-  
lar.

14 And when  
he had spent all,  
there arose a migh-  
ty famine in that

14, 15 & 16. But after a  
few years, when the young Man  
had spent all his substance, there  
happened to be a great famine in  
the



the Country where he dwelt; and he was brought into great streights, being now in want of all Necessaries, at a distance from his Relations, without any comfort of Friends, or hopes of Relief: And in this extreme distress, he was forced to become a Servant to an Inhabitant of that Country, and condescend to do the meanest Services imaginable, for no other Wages but only that he might be fed with the coarsest and hardest fare: and even of this also, he had not enough to satisfy his Hunger: Thus the Gentiles, after they had once fallen from the Knowledge and Worship of the True God, and plunged themselves into the practise of all abominable Uncleannesses; grew continually into a worse and worse Estate; overwhelmed with strange Ignorance, Superstitions, and Cruel Rites; till at length they were reduc'd into the greatest and most miserable Slavery to Satan, that can possibly be imagined: And thus also particular wicked Men by the practise of Vice and Debauchery, run themselves into great Difficulties, Perplexities and Anxieties, and then they seek for relief in the Pleasures of Sin, and in the madness of Drunkenness and Intemperance; and so they bring themselves under that cruelest and most comfortless Slavery of Mind,

land; and he began to be in want.  
15 And he went and joyned himself to a citizen of that country, and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

and bondage to Sin, which is the extremest degree of Misery that can possibly befall Men in this present World.

17 And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy Son: make me as one of thy hired servants.

17, 18 & 19. At last, being brought to the utmost extremity of Want and Despair, his necessity made him begin to think with himself, What a strange Folly and Madness he had been guilty of, in forsaking his Father's House; where even the meanest Servants had plenty of all things necessary, at this same time while he himself was just starving in a far Country. And the consideration of these things bringing him to Repentance, made him entertain thoughts of returning, and submitting himself to his Father; tho' at the same time the greatness of his Crimes made him little less than despair of finding Pardon and Reception. Yet on the other side, if he did not return, there was no other possible way but that he must inevitably perish. He resolved therefore to go in all Humility, and confess his Crimes to his Father; and entreat, That since he was utterly unworthy to be owned as his Son, he might be received into the House only as a hired Servant: Thus the Publicans and Harlots, and many of the Gentiles, weary of the intolerable burden and slavery of habitual Sin, Repented at last, and prepared themselves

selves with great Humility to entertain hopes of Pardon and the Mercy of God : And thus likewise many other Sinners daily Repent.

20. Accordingly, with this resolution, and small glimpse of hope the penitent young Man return'd to his Father. And while he was yet at a great distance, his Father discovering him, and being moved with great pity, went himself to meet him, and received him with all the tenderness and affection of a most indulgent Father : Thus God in great Mercy received the Gentiles, upon their true Repentance, into his Family the Church : And thus also He readily accepts all penitent Sinners, that return to Him with hearty Sorrow for their past Sins, and sincere Resolutions of Amendment of Life.

21, 22, 23 & 24. And the young Man kneeled down before his Father ; and said, Father, I confess with the deepest humility and contrition of Heart, that I am utterly unworthy to be owned or received as your Son. But his Father not only received him into his House, but moreover shewed him great kindness and expressed much gladness at his return, and caused his whole Family to Feast and rejoyce with him ; because his Son that had been look'd upon as utterly and for ever lost,

20 And he rose, and came to his father. And when he was yet a great way off, his father saw him, and had compassion; and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither

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hither the fatted calf, and kill it; and let us eat and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of his servants, and asked what these things meant.

27 And he said unto him, thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was

*was beyond all expectation, come back again in safety: Thus God not only admitted the Gentiles to the means of Grace and the possibility of Salvation, but also bestowed singular Favours on them, and gave many Marks of his being greatly pleased at their Conversion; and the Angels in Heaven rejoiced at it, as at the recovery of the Dead to Life: And thus likewise when any Sinner humbles himself most, and with the deepest sense of his own unworthiness; then does God most readily not only receive him to Mercy, but also frequently bestows extraordinary Gifts upon him, as tokens of his being highly pleased at his Recovery.*

25, 26, 27 & 28. *Now when the elder Son, who had been abroad in the Country, found at his coming home, such great Feasting and Rejoycing in the House, and was told by the Servants, That the occasion of it, was the unexpected safe return of his younger Brother; he was discontented at his Father's kindness to his Brother, and refused to go in: Thus the Jews were displeased at God's Mercy in receiving the Gentiles: And thus many particular Persons, who by the Happiness of a good Education have never fallen into the habitual practise of any enormous Crimes, may*

may with great infirmity be tempted to be offended at God's equaling the Repentance of notorious Sinners, to their constant and uninterrupted Profession of Obedience. *29 & 30. And when his Father himself came out, and endeavoured to appease him, he still persisted in his discontent, and refused to go in; alledging, That his Father had dealt very unkindly by him, to make greater rejoycings for the return of his Disobedient and Debauched Son, than he had ever done for the continued Obedience of him that had never offended him. Thus the Pharisees and chief of the Jews, notwithstanding the earnest and repeated Invitations of Christ, persisted obstinately in their discontented refusal of joyning with the Penitent Gentiles to embrace the Common Salvation of the Gospel: And thus also many particular Men, who have never fallen into the Habits of great Sins, may be so weak as to presume with an unreasonable Confidence, that Penitent Sinners ought not to be equalled with them in partaking of the Divine Favours and Rewards.*

*31 & 32. But his Father replied, Son, you have always received the reward of your Obedience, in living continually with me, and partaking*

angry, and would not go in: there fore came his Father out, and treated him as he pleased.

*29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never givest me a kid, that I might make merry with my friends.*

*30 But affoon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.*

*31 And he said unto him, Son, thou art ever with me, and all that I have is thine.*

*32*

*32*

*32*

32 It was meet  
that we should  
make merry, and  
be glad: for this  
my brother was  
dead, and is alive  
again; and was  
lost, and is found.

*daily of all that I have: But your Brother is just returned from a long Absence, and from a riotous course of Life, to a sense of his Duty, and to the enjoyment of my Presence: Ought we not therefore to make extraordinary Rejoycings at this surprizing and unexpected Happiness; even as you would show greater marks of joy at the sudden recovery of a Friend whose Life was despaired of, than for the Health of one that was never Sick? Thus in the reason of the thing, it was very fit, That though the Jews Profession of Obedience had really always been as sincere as they pretended, yet that the Gentiles upon their true Repentance, should be admitted to an equal share with them in the Covenant of Grace and Salvation, and that all good Men among the Jews should have rejoyced at their Conversion: And thus also it is highly reasonable, that all good Men at all times, should rejoyce at the Conversion and Happiness of Penitent Sinners, and not murmur at their being equalled with themselves in partaking of the undeserved Mercy and Bounty of God.*

O O

CHAP.



## CHAP. XVI.

1. **H**AVING thus rebuked the Pharisees for their unreasonable Pride and Uncharitableness, Jesus proceeded afterwards to give his Disciples several Instructions about the true use of Riches: Shewing them, that if they would act wisely, they ought to be as diligent and industrious in their proportion, to employ their Riches to the best advantages in Acts of Piety and Charity, in order to promote their *future and eternal Welfare*; as worldly Men are in laying them out to the greatest *temporal profit*, in making to themselves Friends, and securing other Secular Interests. And to this purpose, he spake to them the following Similitude. *There was a great Man, said he, that had a plentiful Estate, and he kept a Steward to receive his Money, and to manage his Affairs: And after a while he discovered that this Steward dealt dishonestly by him, wringing him in his Accounts, and embezzeling his goods.*

2. Calling therefore the Steward to him, he charged him with his Crime, and commanded him to deliver up his Accounts, and to leave his Service within such a time.

1 **A**ND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And I healed him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their

3 & 4. Upon this, the Steward, seeing that he could not avoid being very speedily put out of his place, and considering with himself, that he could neither get a livelihood by Labour, which he had never been brought up to, nor by Begging, which he was now ashamed to begin: He at last resolved to procure Friends to himself, by the following Policy.

5, 6 & 7. Sending for all the Debtors that owed his Master Money, he abated every one of them a certain proportion of their Debt: and thereby made provision for himself against the time to come, that when he was put out of his place, these Men, having received so great a kindness from him, might be obliged in Gratitude to take him into their own Houses and maintain him.

8. Now when his Master heard how diligently the Steward had contrived to make himself Friends, though he was highly displeased at his Dishonesty, yet he could not but acknowledge his fore-sight and worldly Policy, in making such provision for himself before-hand. Thus, continued Jesus, applying the Parable to his Disciples, ye see how Provident and Industrious the Men of this World are, to secure themselves a portion in the fading and uncertain Enjoyments of this pre-

sent Life. If Pious and Good Men now, would be any thing near as diligent and solicitous, to secure to themselves an Eternal Happiness in the Life to come; as worldly Men are dextrous and unwearyed, in providing for themselves the things of this short and transitory Life; they could not possibly miss of their Reward.

9. Be wise therefore and considerate; and shew your selves Men. Suffer not the Covetous and Worldly-minded, the Unjust and Dishonest Men of this present time, to out-do you in Care and Diligence: But be ye as Prudent and Industrious, in the ways of Virtue and Charity, to gain an Eternal and never fading Treasure; as *they* are to provide for themselves the short and uncertain things of this present State. Ye are Stewards, as many of you as God has intrusted with any worldly Riches; and tis but a very short time, before ye will be called to give an account of your Stewardship. Lay out therefore this \*transitory and uncertain Treasure, in such a manner, and to such purposes, in Acts of Righteousness and Piety, Mercy and Charity,

generation wiser  
then the children  
of light.

9 And I say unto  
you, Make to your  
selves friends of  
the mammon of  
unrighteousness;  
that when ye fail,  
they may receive  
you into everlasting  
habitations.

\* That Ματαια ἡ δόξα does not signifie unrighteous  
or ill-gotten, but False and Transitory Riches, is evident from  
v. 11. Where ματαιὰ δόξα is opposed, not to δίκαιον but  
to ἀληθινόν.



10 He that is faithful in that which is least, is faithful also in much : and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ?

as that you may thereby secure to your selves an eternal and incorruptible Treasure in the future State, when this World and all its Enjoyments shall fail and utterly perish.

10. If ye cannot wean your selves so far from Covetousness and worldly Affections, as to be willing to make this use of Riches; and to employ the Talents wherewith God has intrusted you, to the purposes for which God committed them to your Charge; ye are by no means worthy to be my Disciples, and to be intrusted with greater Gifts and Blessings. When a Man is faithful in a small Trust, there is reason indeed to presume that he will be also faithful in a greater: But if he be unfaithful in a small Trust, 'tis certain he is by no means fit to be intrusted with a greater.

11. If therefore, I say, ye have not Resolution enough to wean your selves so far from Covetousness and worldly Affections, as to be willing to employ these \*transitory and fading Riches to such Purposes for which God committed them to your Charge: ye can never deserve that God should bestow upon you a greater and more lasting Treasure.

\*See Note on verse 1

12. And if ye be not faithful in dispensing things intrusted to you, as to Stewards, only for a very short and uncertain time: Much less will God judge you worthy of those unalienable and certain Riches, which should be bestowed upon you irrevocably as your own for ever.

13. Strive therefore to get above the covetous Desires and Affections of the World. Otherwise ye cannot be worthy Disciples of Christ, nor do things acceptable in the sight of God. For as impossible as it is for a Man to serve two Masters at the same time, who require him to do contrary and inconsistent things, so impossible is it for that Man to please God, whose Heart and Affections are set upon the Riches and Vanities of this present World, as his true and proper Happiness.

14. ¶ All these Instructions Jesus gave his Disciples, in the hearing of the Pharisees; who under the Veil of Hypocrisy, and pretences to extraordinary Holiness, were really very Covetous and Worldly-minded Men: And they mocked at Jesus, as a Teacher of strange Doctrines, and new impracticable Notions.

12 And if ye have not been faithful in that which is another mans, who shall give you that which is your own?

13 ¶ No servant can serve two masters; for either he will hate the one, and and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify your selves before men; but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

15. But *Jesus* rebuked them; saying, Ye appear indeed in the sight of Men, by a strict observance of many outward Ceremonies, and by a formal profession of extraordinary Devotion, to be very Pious and Religious Persons: But God sees the secrets of your Hearts: And those great pretences to Holiness, which to *Men*, who can judge only by secret appearances, seem very excellent and to be admired: in the Judgment of God, who knows the Pride and Hypocrisy, the Malice and Covetousness of your Hearts; are very odious and abominable.

16. Therefore rejecting you, God has commanded the Gospel to be Preach'd to the *Publicans and Harlots*, and to all humble penitent Sinners. For till the time of *John the Baptist* indeed, the Revelation of the Will of God was confined to the *Jews*; and God himself distinguished you, by positive Ritual Observations and avoiding certain Legal Pollutions, from all other People: But since that time, the Gracious Terms of Salvation are begun to be published to all sorts of Men; and not only *Jews*, but *Publicans* also and Sinners of the *Gentiles*, press in to hear the Doctrine of the Gospel, and are accepted upon their true Repentance: And not a for-



mal Observation of outward Ceremonies, but an inward and real Holiness of Heart and Mind, is truly and alone acceptable in the sight of God.

17. Not that the Gospel is designed to destroy or abrogate the Law and the Prophets. No; there is no one Natural or Moral Obligation in the whole Law, of which all Ritual and Ceremonial Observances were merely temporary Shadows and Figures, but shall for ever continue in full Force. The true End and Design of the Law, is, by the Revelation of the Gospel, only extended farther, explained more clearly, and enforced more strongly: The Substance succeeding in the room of Types and Figures: And such things, as for the hardness of your Hearts were, contrary to the Original Intention of the Law, permitted only for a time; being by the Gospel restrained and reduced to their Primitive Institution.

18. For Instance; *Moses* permitted a Man in several Cases to give his Wife a Writing of Divorcement, and to put her away: But under the *Gospel-state*, no such thing shall be permitted any more; but whosoever puts away his Wife, and Marries another,

Mar. 5.23.

( \* except only when it is for the

17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

Cause of Adultery that the first is put away,) shall be look'd upon as an Adulterer; and he that Maries a Woman put away from her Husband, shall also be judged to commit Adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linnen, and fared sumptuously every day.

19. ¶ Having thus rebuked the Pharisees for their Hypocrisy and Covetousness, *Jesus* returned again to his Discourse concerning the true use of Riches, and concerning the great Evil of a Worldly and Voluptuous Life. To which purpose, he added the following Parable. *There was, said he, a very Rich Man, who lived in the greatest Plenty and Abundance of all things, that could serve either his Pleasure or his Ambition: He wore always the finest and delicatest Garments that could be found either for ease or splendor; and he made every day a Feast of the choicest and most sumptuous Dainties that could be procured, both for the gratification of his own Appetite, and for the Entertainment of his Friends: So that he seemed to be arriv'd at the very highest pitch, and the perfectest and most compleat Enjoyment of all worldly Felicity.*

20 And there was a certain begger named Lazarus, which was laid at his gate, full of sores,

20 & 21. Now at the same time there lived also a poor Man, who in the eye of the World seem'd as singular an Instance of the extremest and most deplorable Misery,

as the Rich Man did of the greatest and most perfect Happiness. For he lay at the Rich Man's Gate, begging to satisfy his Hunger with the Crumbs that fell from the Rich Man's Table: And moreover, his Body was full of grievous and incurable sores.

22 & 23. But mark now how falsely a Man's Happiness is estimated by his outward State and Appearance in this present World. For within a while the Poor Man died; and having been a good Man, contented and trusting in God under all his Afflictions; his Soul was immediately carried by Angels into Abraham's Bosom, the place of happy Spirits departed: The Rich Man also dyed, and was buried with a pompous Funeral; and there was an end of all his Glory and Happiness: For, having all his Life-time given himself up to the Pleasures and Vanities of this present World, he had taken no care to fit himself for a happy State in the Life to come; and therefore his Soul was carryed into the place of torment; where his anguish was yet further increased, by discrying at a vast distance the Seat of the Blessed; and therein Lazarus the poor Man in one of the chief places next to Abraham the Father of the Faithful.

21 And desiring to be fed with the crumbs which fell from the rich mans table: moreover, the dog came and licked his sores.

22 And it came to pass that the begger died, and was carried by the angels into Abrahams bosom: the rich man also died, and was buried.

23 And in hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom.



And he cried out and said, Father Abraham, have mercy on me, and Lazarus that may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

But Abraham said, Son, remember that thou wast thyself comforted, and thou art tormented.

24. In this miserable, therefore, and desperate estate, he cried out to Abraham to have pity on him, and to give Lazarus leave to come and give him some little ease, though it were never so little, from his present intolerable pain.

25. But Abraham replied: No Son, you have already fully received that Portion of Happiness which you chose: and now there remains nothing for you, but endless misery. You had in your life time a very great abundance of temporal Blessings and you made no good use of them to prepare for your self a treasure in this other State, but spent them wholly in Vanity and earthly Pleasure, which you look'd upon as your true and only Happiness; and therefore now your Happiness is at an end. But Lazarus in his Life-time spent all his Days in Poverty and Affliction, and he made a good use of that Affliction to prepare his Mind by virtuous and pious Habits for a future and a better State; And therefore Now he is received into everlasting Happiness.

26. It is now therefore too late to hope for any change of your Condition, or for any alleviation of your Misery. While you were yet upon Earth, you might have assisted one another; and if that Wealth, which you spent in Vanity and earthly Plea-

26 And besides this, between you and there great gulf fix'd so that they which would pass hence to you, neither

Pleasures, had been then bestowed more liberally in relieving the temporal Wants and Necessities of the Poor, it would at this time have prevented your falling into this remediless and eternal Misery. But now God has determined your State by an irreversibile and unalterable Sentence; and however earnestly we might desire it, yet it is absolutely impossible for us to relieve you.

27 & 28. Then said the Rich Man, If there is no hope of Comfort for my self, yet at least, Father Abraham, let Lazarus return to the Earth, and acquaint my Brethren, who are yet alive, with my extremely miserable condition; that by such a convincing argument they may take warning, and not come likewise into this place of Torment.

29. Abraham replied; God has given them sufficient warning of the Necessity of Reformation, in the Books of the Holy Scripture, and by the continual Preaching of the Prophets. If they will escape Destruction, and attain Eternal Happiness; let them attend to these means, which God has afforded them.

30. Nay, Father Abraham, said the Rich Man still urging him: But though the Threatnings of God, written in the Law and denounced

can they pass us, that would be from thence.

27 Then he said I pray thee therefore father, that thou wouldst send him to my fathers house.

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him They have Moses and the prophets let them hear them.

30 And he said Nay, father Abraham, but if they will not repent, they will be damned.

by the Prophets, are so common and familiar to them, that perhaps they may not be moved by these ordinary means; yet certainly, if a Man should rise on purpose from the Dead to Preach to them, they could not fail of being convinced by so extraordinary a Method.

31. But Abraham again replied, No: God has already given them all the means of Conviction, that 'tis reasonable either for God to give, or them to expect. If they be not blinded with an unreasonable Perverseness of Mind, and an habitual love of Sin; they cannot avoid being influenced by the Law and the Prophets: But if they lie under these Prejudices, \* then no other Means, how extraordinary soever, will probably have any effectual or lasting Influence upon them.

\* Of this, the unbelieving Jews were a great instance; who understood all the miracles of Christ, and even that most wonderful one of his Resurrection from the Dead, no less than they had done the ordinary preaching of the Prophets.

CHAP.



## CHAP. XVII.

1 & 2. **A**T another time Jesus being Instructing his Disciples in the great Duty of encouraging and assisting each other in all the Difficulties of a Religious Life with Humility and Meekness, and warning them against the Heinous Sin of Discouraging Good Men, or seducing them into Sin; he said: Such indeed is the State of Things, and the Wickedness of Men, that it is morally impossible but Offences will come; it must needs happen, that Schisms and Divisions, Heresies and false Doctrines, Contentions and Persecutions will arise, whereby Humble and Well-meaning Persons may be seduced or terrified from the Practise of their Duty: And it is not agreeable to the Wisdom and Designs of Providence, in his Government of this present World, to hinder these things by the continual interposition of his Extraordinary and Miraculous Power: But wo be to that Man, by whose Fault they shall happen; by whose Pride or Wilfulness, false Doctrine or Contentiousness, any Innocent and Well-disposed Persons shall be enticed or affrighted into Sin. Better were it for such a

1 **T**hen he the disciples, impossible but offences will come but wo unto through they come. It were ter for him the millstone hanged about neck, and he into the sea, that he should send one of the little ones.

Man, that he had never been Born, or that he had quickly perished by some untimely Death.

3 ¶ Take heed to your selves: if any brother trespass against thee, rebuke him; and if he repent, forgive him.

3. Take heed therefore how you behave your selves; and beware, not only, least by any evil Example, Practise or Doctrine; but also least even by Carelesness or Neglect of your Duty, ye become any way the occasion of other Mens Sins. Be diligent to the utmost of your power to assist and encourage those that stand, and always ready with Meekness and Tenderneſs to endeavour to recover them that fall. If any Man commits a Trespasse against you, rebuke him wisely by gentle and moderate degrees; and whensoever he Repents, forgive him heartily and freely.

4 And if he trespass against thee seven times a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

4. And how often soever he Trespases against you; yet if he Repents and confesses his Fault, and professes to be sorry for it, and promises after all his Relapses to amend and avoid the like Fault for the future; continue to forgive him.

5 And the apostles said unto the Lord, increase our faith.

5. ¶ Upon another Occasion, the Disciples having found themselves unable to work certain Miracles, and having been thereupon reproved by *Jesus* for their want of Faith, they entreated Him that by his Divine Power he would strengthen their Faith, and enable

enable them to perform all Miracles.

6. *Jesus* replied; If you had never so little *true Faith* in comparison, answerable in any measure to your Office and your Advantages, nothing should be too hard for you to effect for the Glory of God and the Confirmation of my Doctrine; but by a firm trust in the Power of God ye should be able to do even things as seemingly impossible, as plucking a Tree up by the Roots and planting it in the Sea.

7, 8 9, & 10. But then you must always remember, that this *kind of Faith* is not to be attained but by using the means of earnest Prayer and Fasting, great Devotion and Purity of Mind: And when you have done all this; yet even then you will have nothing to boast or to value your selves upon, having performed nothing but what was your indispensable Duty to do. For, as a Man that maintains a Servant to Plough his Ground or to Feed his Cattel, does not bid that Servant, as soon as he comes out of the Field, sit down to Meat; but first makes him wait upon him at Dinner, and afterwards gives him leave to refresh himself; and when the Servant has performed all these things, his Master does not think

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you having a servant plowing or feeding cattle, will say unto him, by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready, wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunken, and after-ward thou shalt eat and drink?

9 Doth he thank that servant because he did the things, that were commanded him? I trow not.

10 So likewise ye



e, when ye shall  
ave done all  
those things which  
are commanded  
you, say, We are  
unprofitable ser-  
vants: we have  
done that which  
was our duty to do.

himself obliged to thank him for  
his Service, because 'twas nothing  
more than what his place obliged  
him to do: *Even so*, Ye, when  
ye have used all requisite means,  
and done all that was in your pow-  
er, to qualify your selves with  
the necessary Gifts and Abilities,  
to promote the Religion of Christ  
and to propagate his Doctrine with  
Success; yet ought ye after all, to  
acknowledge with the greatest Hu-  
mility, that ye are but unprofita-  
ble Servants in the sight of God,  
having done only what was abso-  
lutely your Duty to do.

11 ¶ And it  
came to pass, as  
he went to Jeru-  
salem, that he pas-  
sed through the  
midst of Samaria  
and Galilee.

11. ¶ After these Things,  
*Jesus*, in his way to *Jerusalem*,  
travelled through some parts of the  
Borders of *Samaria*, between *Sa-  
maria* and *Galilee*.

12 And as he  
entred into a cer-  
tain village, there  
met him ten men  
that were lepers,  
which stood afar  
off:

12 & 13. And as he drew near  
a certain Village, there met him  
Ten Men which had the Leprosy,  
and were therefore shut out of the  
Town as unclean Persons; and one  
of them was a *Samaritan*. And  
when they saw *Jesus*, they stood  
at a distance, and cried out to  
him; saying, Lord, have pity on  
us, and heal us.

13 And they  
lifted up their voic-  
es, and said, *Jesus*  
Master, have merc-  
cy on us.

14 And when  
he saw them, he  
said unto them, Go  
shew your selves  
unto the priests,  
And it came to  
pass that as they

14. *Jesus*, plying their Case,  
and pleased with their Faith, an-  
swered; Go, present your selves to  
the Priest, as the Law appoints,  
and he shall pronounce you clean.  
And as they went, trusting in *Je-  
sus's*

Jesus's Promise; they found their Disease cured.

15 & 16. Then one of them, which was the Samaritan, seeing himself perfectly healed, turned back immediately, and with a grateful Heart expressed his joy in the praises of God, and fell down on his Face before Jesus, and gave him thanks publicly for this great Mercy.

17 & 18. Whereupon Jesus said, Were there not nine others healed, as well as this poor Samaritan? And might we not have expected that those others, who profess the True Religion of the Jews, should have shown at least, as great a sense of Piety, as this Stranger? How is it then, that he alone comes back to thank God for his Deliverance? This, Jesus said, secretly reproving the Hypocrisy of the Jews; and shewing that an outward formal Profession of Religion, however true and excellent that Religion be, is of no value in the sight of God, in comparison of an Honest and Religious Heart.

19. Then turning himself to the Man; he said, Go in peace; your exemplary Faith has obtained the Cure of your Disease.

20 & 21. ¶ At another time, Jesus being asked by some of the Pharisees, when that Glorious Kingdom of the Messiah, which

went, they were cleansed.

15 And one of them when he saw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on his face at his feet giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, arise, go thy way; thy faith has made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come;

come; he answered them and said, The kingdom of God cometh not with observation.

21 Neither shall they say, Lo here, or, lo there: for behold, The kingdom of God is within you.

22 And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

he so often mentioned in all his Discourses, should be established upon the Earth; He answered: Ye are in a great Mistake, and have very wrong Notions of Things, if ye imagine, that the Kingdom of the Messiah is like the Temporal Kingdoms of this present World, established in this or that particular Place, and consisting in outward Pomp, Riches, Spendour, and worldly Power: No; The Kingdom of God is a Spiritual Kingdom, consisting in the Subjection of Mens Wills, the Obedience of their Hearts, and the Conformity of their Actions to the great and eternal Laws of God: And therefore you must look for it, not in any distant place, but among your selves; and not in any of the Outward Things of this present World, but in your own Hearts and Minds.

22 Again upon the like occasion, being asked the same Question by his own Disciples, who still retain'd so much of their Jewish Prejudices, as to expect that Christ should set up a glorious Temporal Kingdom amongst them: He said, Ye err greatly, if ye expect worldly Power and Glory: No; The Kingdom of Christ, consists only in the spreading and establishment of his True Religion in the World; and while this is doing, great



temporal Calamities will fall upon the whole Nation of the *Jews*; and in that time of Distress ye shall wish for the comfortable Enjoyment of my Presence again, which ye cannot then have.

23. Wherefore, if any Man shall pretend to tell you, That Christ is in such or such a private place; ready to appear in Person, to destroy his Enemies and deliver his Servants, believe it not, neither regard it any otherwise than as the Cheats and Delusions of false Prophets and Impostors.

24. For as Lightning appears not here or there, but shines through all Places in an instant: So Christ will not shew himself in this or that particular Place: But his Power in destroying his Enemies shall demonstrate it self evidently through all the Land at once; and his Religion, by the wonderful Efficacy of the Divine Power, shall prevail and be established in a great part of the World, as it were in a Moment.

25. But before all these things, it is necessary that I undergo many and great Sufferings: I must be delivered into the Hands of the *Jews* that lie in wait for my Life; and they shall abuse and mock me, and at last put me to an Ignomi-

23. And they shall say to you, See here, or see there: go not after them nor follow them

24. For as the lightning that lighteth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.

25. But first must he suffer many things, and be rejected of this generation.

nious and cruel Death : And after my Resurrection, then shall my Power begin to be evidenced to the World, in a dreadful and exemplary, a sudden and *very unexpected* Destruction of those my Enemies.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark : and the flood came and destroyed them all.

28 Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded :

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all :

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff

26 & 27. For As in the Days of Noah, Men went on secure and intent upon their worldly Business, and had no regard to the repeated Warnings which that good Man gave them of the impending Judgment of God, till the very Day that Noah went into the Ark, and the Flood came and surprized and destroy'd them All :

28, 29 & 30. And as in the Days of Lot, the Inhabitants of Sodom were wholly taken up with their Business, their Pleasures, and their Sins ; and had no regard to that Righteous Man's Preaching, till the very Day that he forsook their City, and God destroyed them utterly with Lightning and Fire from Heaven : Even so in this Generation, the Jews will go on obstinately in their own ways, unconcerned at the Warnings which I and my Disciples give them, till the Romans shall come upon them and destroy them utterly.

31. At the time therefore of that great and sudden Vengeance, whoever hopes to escape, let him make such speed in his Flight, as

not to return home to take any of his Goods with him; but let him flee for his Life, as Lot did out of Sodom, without so much as looking back.

32. Remember the Fate of Lot's Wife, who for only looking behind her, contrary to the Command of God; was turned into a Pillar of Salt. And learn by this sensible Resemblance, the Folly of looking back at small and temporal things; when your Life and Happiness, your greatest and most lasting Concerns, are at stake.

33. Whoever carries behind among the unbelieving Jews, and falls back from his Profession, complying with the vain persuasions and insinuations of wicked Men, in hopes by that means to escape and preserve his Life; shall by the just Judgment of Providence, most certainly lose it: But he that notwithstanding any apparent hazard of his Life, shall nevertheless persist undauntedly in the Profession and Practise of his Christianity; shall not only be assured of his Reward in the Life to come, but shall moreover have a probability of being guided by the wonderful direction of Providence, to escape even in this present time from that general Destruction, wherein the Unbelieving Jews shall almost universally perish.

in his house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whofoever shall seek to save his life, shall lose it: and whofoever shall lose his life shall preserve it.



34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? and he said unto them, Where-soever the body is, thither will the eagles be gathered together.

34, 35 & 36. For even at the very height of this raging and universal Desolation, God will for the Deliverance of his Faithful Servants, make great and wonderful distinctions of Men: And out of Persons employed about the same Business, and seemingly equal in all worldly Concerns; He will by strange and most remarkable Interpositions of Providence, rescue some from those Calamities wherein others shall be left to perish.

37. Hereupon, the Disciples asked Jesus; Lord, where shall all these things happen? Jesus answered: As at whatever place the Carcass is, there also will the Eagles be; so wherever the Unbelieving Jews are, there also will the Judgments, of God follow them.

## CHAP. XVIII.

1 **A**Nd he spake a parable unto them, to this end, that men ought always to pray, and not to faint;

1. **A**T another time, Jesus being Instructing his Disciples in the Duty of Prayer; and exhorting them to be *Constant and Diligent* in the performance of that Duty, because God will be prevailed upon by Importunity and Fervency; but answers not the Prayers of those, who seek him

Carelessly and Faintly : He explained and illustrated his Discourse by the following Comparison.

2. *There was, said he, a Magistrate in a certain City; who having neither Religion nor Honesty, was swayed only by his Humours and Passions, and decided things arbitrarily, without any regard to Justice or Equity.*

3. *This Man was applied to by a poor Widow in the same City; who being oppressed by some of her powerful Neighbours, and having no other way to find any redress, was forced to solicit this wicked Magistrate to do her Justice.*

4, & 5. *At first he, according to his usual Pride and Iniquity, neglected the poor Womans Petition, and took no care at all to relieve her or do her Right : But at length, the Woman continuing Day after Day to importune and disturb him, he resolved that though he had no Conscience of Right or Sense of Honesty, yet merely to get rid of the Woman and to be free from her importunity, he would do her Justice.*

6 & 7. *Now (continued Jesus, applying the Parable) if an unjust and unmerciful Man could not forbear being prevailed upon by the importunity of a poor despised Woman, to do Justice contrary to his Inclinations and Passions; how*

2 Saying, There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city, and she came unto him saying, Avenge me of mine adversary.

4 And he would nor for a while : but afterward he said within himself, Though I fear not God, nor, regard man ;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he

he long bare with  
them;

much more will the *Just and Mer-  
ciful God*, the Righteous Judge of  
the World, certainly be moved by  
the earnest and continuall Prayers  
of his *Faithful and Beloved Ser-  
vants*, to vindicate them from the  
unjust Oppressions and Cruelty of  
their Adversaries? \* though per-  
haps he does not answer their Pe-  
titions immediately.

8 I tell you that  
he will avenge  
them speedily. Ne-  
vertheless, when  
the Son of  
man cometh, shall  
he find faith on the  
earth?

8. Assuredly I tell you, the  
time will shortly come, when  
God will evidently demonstrate to  
the World by most severe and ex-  
emplary Judgments, That He *has  
heard and is moved* by the Cries of  
his afflicted Servants. Though,  
when Christ comes to execute  
these Judgments, how few shall  
he find, that by Faith and Patience  
and perseverance in Well-doing,  
will appear worthy to be rescued  
and delivered by Him!

9 And he spake  
this parable unto  
certain which tru-  
sted in themselves  
that they were  
righteous, and dis-  
pised others:

9. ¶ Furthermore, upon the  
occasion of Discourfing about  
Prayer, *Jesus*, as he had Exhorted  
his Hearers to *Constancy and Im-  
portunity*; so he continued to re-  
commend also *Modesty and Humi-  
lity of Mind*, as most necessary  
Qualifications for the due and suc-  
cessful performance of that Duty.  
And under the following Simili-

\* Grotius reads the last words of this seventh verse interro-  
gatively; and will God delay avenging his Servants? See his learn-  
ed notes on the Place.



tude, he described and exposed the Vanity and Folly of the proud Pharisees, who upon a conceited and groundless Presumption of their own extraordinary Holiness and Righteousness beyond other Men, put up their Prayers to God, not with an humble sense of their own Unworthiness and a modest expectation of the Mercy and Favour of God; but with a presumptuous Confidence on their own Merit and Excellence.

10. Two Men, said he, happened to go at the same time into the Temple, to Pray: the one of them was a Pharisee, a conceited valuer of himself upon a formal outward appearance of Holiness: The other was a modest, penitent Publican, sensible of the guilt and greatness of his Sins, and humbly desirous of God's Mercy and Pardon.

11 & 12. The Pharisee stood by himself, and in the spirit of Pride and Uncharitableness, prayed after this manner: I thank Thee, O God, that I am not like other Men, a Robber, a Cheat, an Adulterer; or like this Publican, a Profane and Unsanctified Man; but that I am a more than ordinary Holy and Religious Person, keeping a strict Fast two Days in every Week, and consecrating to pious Uses the Tenth part of all that I have.

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publicane.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publicane.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the Publicane standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

13. On the contrary, the Publican standing at a distance in the lower part of the Temple, and scarce daring so much as to lift up his Hands or Eyes toward Heaven, smote only upon his Breast with his Hand, and in a deep sense of his own Guilt and Unworthiness, he said, I beseech Thee, O God, extend thy Mercy and Compassion to me a very great, but penitent Sinner.

14. Now, continued Jesus, of these two Men, I assure you, the penitent Publican was esteemed better and more acceptable in the sight of God, than the proud Pharisee. For whosoever carries himself proudly and haughtily; unreasonably assuming to himself, and arrogantly condemning others; without any due sense of his Dependence on God, or his Duty to Men; shall by the just Judgment of God be abased and brought low: But he that behaves himself humbly and modestly; and in a just sense of his own weakness and unworthiness, applies himself in hearty Prayer to God, for his Blessing and Assistance in all the Actions of Life; shall by the Divine Mercy be highly exalted.

15 And they brought unto him also infants that he would touch.

15. ¶ While Jesus was instructing his Disciples in these and many other important Duties of Life; some of the Believing Jews, who

who had upon several Occasions observed the great Vertue and Efficacy of *Jesus's* Touch, brought young Children to him, desiring him that he would lay his Hands upon them and Bless them. At which the Disciples, who thought this a needless and unnecessary trouble to *Jesus*, were displeased and offered to put back those that brought them.

16. But *Jesus* rebuked his Disciples, and \* encouraged the Children and those that brought them; saying, Let the little Children by all means be brought to me, and hinder them not: For they are lively Images and Examples of that good Temper and Disposition of Mind, by which alone Men can be fitted for the Kingdom of God. That freedom from Pride, Covetousness, and worldly Designs; from Prejudices, evil Customs, and Habits of Sin: That easy and reachable Disposition of Mind; that Innocence, Plainness, and Simplicity of Heart, which appear in all the Actions of these little Children, are the principal Qualifications which every one of you ought to endeavour to attain, if ye will be worthy Members of

them: but when his disciples saw this, they rebuked them.

16 But *Jesus* called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

\* The words *ἵνα πάντες ἵνα πάντες* seem (though not necessarily) to signify, that these were not infants, but rather (at least some of them) Children that were alone.



my Church on Earth; and Inheritors of the Kingdom of God in Heaven.

17 Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

17. Affuredly I tell you, No Man who is not born again, and by Repentance and Sincerity conforms himself to the Example of these Childrens Innocence and Simplicity, shall ever enter into the Kingdom of God.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

18. ¶ After this, there came to *Jesus* a young Man of good Quality, who being of a Religious Disposition, and hearing that *Jesus* undertook to Instruct his Disciples in a Doctrine more excellent than the common Precepts and Traditions of the *Jewish* Doctors, and that he also promised to Obedience a great and extraordinary Reward, he asked *Jesus*, saying, *Good Master*, what shall I do, that I may attain that great and eternal Happiness, which you propose to them that obey your Instructions?

19 And *Jesus* said unto him, Why callest thou me good? none is good save one, that is God.

19. *Jesus* replied: Wherefore do you call me *Good*, whom you do not know to be any other than a mere Man? There is none truly and properly Good but God, who is the only Author of all Goodness and Happiness.

20 Thou knowest the commandments, Do not commit adultery, Do

20. However, as to your Question, you know the Commandments which God has made the Conditions of Eternal Life. Do

not Murder any Man, nor injure him in his Body, Goods, or Name: Avoid Adultery, Fornication, and all Uncleannesse: Do not Steal, neither Cheat nor Defraud any Man: Do not Accuse any one falsely, nor pervert Justice: Honour and Reverence your Superiours; and do to all Men, as you desire they should do to you, &c.

21. The Young Man having had the happiness of a good Education, and not conscious to himself of any plain and notorious breach of any of these Commandments, rejoiced at *Jesus's* Answer; and hoping to be highly commended by him for his Virtuous Life and Conversation; he said, All these Commandments have I been Instructed in from a Child, and have constantly obeyed them all my Life: What particular and extraordinary thing do you Teach?

\* See Note  
on Mat.  
19. 21.

22. *Jesus* answered; \* If you will be one of my immediate Disciples and Followers, there is yet one thing more, necessary to qualify you for that Profession: You must Sell all that you have, and give it to the Poor; and laying aside all care of worldly Affairs, prepare to follow me through Afflictions and Persecutions; and make it the whole Business of your Life to Propagate my Gospel, without

nor kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when *Jesus* heard these things, he said unto him, Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

fearing any temporal Evil, or even Death it self; and you shall have a great Reward in the Life to come.

23 And when he heard this, he was very sorrowful: for he was very rich.

23. At this the Young Man was greatly disappointed, not expecting to have been put upon so difficult a Duty: And he went away very sorrowful: For he had great Possessions; and though he was otherwise well-disposed to live justly and honestly in the World; yet he had not weaned himself from worldly Affections and the love of Riches, so as to be able at that time to become a worthy Disciple of Christ, and to part with all his present temporal Enjoyments in prospect of a future extraordinary Reward in Heaven.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

24. Whereupon Jesus took occasion to warn all his Hearers against the *Love of Riches*: Shewing them how great a Snare and Temptation it is; how greatly it indisposes Men to become worthy and constant Disciples of Christ; and how hard it is for that Man to be a good Christian, who pretends so to make the Happiness of Heaven his Chief Good and his Ultimate End, as to resolve nevertheless that he will not upon any Terms part with his Earthly and Temporal Possessions.

25 For it is easier for a camel to

25. And he said, Verily such is the Deceitfulness of the Love of Riches;



Riches; so many and great are the Temptations to which it exposes Men; and so apt is it to sensualize and enslave Mens Affections to worldly and Temporal Enjoyments; that it is an exceeding hard thing, (than which hardly any thing can be imagined more difficult,) for a very Rich Man to attain that resigned Temper of Mind, and willingness to part with all things for the sake of Religion, which is necessary to qualify him to be a worthy Disciple of Christ.

26. When the Disciples heard this, they were astonish'd; and said, If the Conditions of Eternal Life be so exceeding difficult, who then shall ever be Saved?

27. But *Jesus* pitying their Infirmary, replyed; To humane Passions and Weakness indeed, it seems a thing morally impossible; for a Man to despise and conquer all the Temptations of Riches; and to get above all the Allurements of this present World: But by that Divine Grace and Assistance which God affords in the Gospel, 'tis possible to do all this with the greatest willingness and Cheerfulness of Mind; and to be ready, whenever God so requires, to part with all things in this present World for the sake of Religion, not only patiently, but even with great satisfaction and joy.

go through a needles eye, then for a rich man to enter into the kingdom of God.

26 And they that heard it, said, Who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

as The

28 Then Peter said, Lo, we have left all and followed thee.

28. Upon this the Disciples, knowing in their own Consciences that they had forsaken all that they had for Christ, took courage again, and said, Lord, We have actually done this thing in our proportion, and as far as our Circumstances made us capable of doing it: For though we never had indeed any great Possessions, yet all that we had, which was as much to us as others Abundance is to them, we have left for your sake. Have we not ground therefore to hope for the Reward you spake of?

29 And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the Kingdom of Gods sake,

29 & 30. *Jesus* replied; There is no Man that loses any thing in this present World, whether it be much or little, Possessions or Friends, or any other Comfort of Life or temporal Enjoyment whatsoever, for the sake of God and the constant Profession of his true Religion; but he shall even in *this Life* be recompensed with such Love and Assistance of all good Men, and such Joy and Satisfaction in the Holy Ghost, as is infinitely better than all the things he parted with; and in the World to come, he shall moreover inherit Eternal Happiness.

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31. ¶ Having thus cheered the Minds of his Disciples with a Promise of Great and Eternal Rewards, *Jesus* continued his Journey towards *Jerusalem*. And as

31 ¶ Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all

Q q

they

they were in the way, he took aside the Twelve Apostles, and gave them warning beforehand, that when they came at *Jerusalem*, they must expect to see all those Sufferings come upon him, which the Ancient Prophets had foretold that the *Messiah* was to undergo.

32 & 33. And this he did, not only in general Terms, as he had sometimes before done, to prepare them by degrees against the Day of Affliction: But he told them now more plainly and particularly, That the *Jews*, which had long lain in wait for his Life, should soon after his going into *Jerusalem* Apprehend him, and deliver him up to the *Roman* Soldiers; and that these should mock and abuse him, spit upon him and beat him, and at last Crucify him in the most ignominious manner among the vilest Malefactors: But that on the Third Day he would rise again.

34. But the Apostles understood nothing of all this. For they were very unwilling to believe that *Jesus* should Die indeed: And they hoped his Words might bear some other sense, though they knew not what: And they could not at all conceive what he meant by talking of rising from the Dead.

35. ¶ Now in their way to *Jerusalem*, they were to pass

things that were written by the prophets concerning the Son of man, shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked and spitefully treated and spat upon;

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And he came to pass



he was coming  
into Jericho,  
certain blind man  
by the way-side  
begging.

36 And hear-  
ing the multitude  
pass by, he asked  
what it meant.

37 And they  
told him, that Je-  
sus of Nazareth  
passeth by.

38 And he cry-  
ing, saying, Jesus  
son of David,  
have mercy on me.

39 And they  
much went before  
blessed him, that  
he should hold his  
peace: but he cry-  
ed so much the  
more, Thou son  
of David, have  
pity on me.

40 And Jesus  
stood and com-  
mended him to  
be brought unto  
him: and when  
he was come near,

through Jericho. And near that  
Town, there sat a Blind Man by  
the Road side, begging.

36. When therefore Jesus pas-  
sed by, the Blind man hearing the  
noise of the Multitude that ac-  
companied him, enquired what  
the matter was?

37 & 38. And being told by  
the People, That Jesus of Naza-  
reth was going by; he cryed out  
aloud; saying, Jesus, Son of Da-  
vid; I have heard of your many  
wonderful Works, and believe  
you to be the Messiah sent by God  
to deliver his People; I beseech  
you, have mercy on me.

39. But the People that  
came along with Jesus, thinking  
him too troublesome and impor-  
tunate; bad him be quiet and not  
disturb Jesus. Nevertheless he  
still continued to call out, and that  
with the greater earnestness: O  
Jesus, Son of David; I beseech  
you, have compassion on me.

40 & 41. Then Jesus stopping,  
bad the People bring the Blind-man  
to him; and being come, he  
asked him, What he desired to  
have done for him? The Blind

\* The word *ἔρχομαι* here; and *ἐξέρχεται* ch.  
10. 1. seem to signify that this miracle was done before  
he entered the Town: Whereas St. Matthew and St. Mark  
expressly it was done at his going out. Possibly *ἔρχομαι*  
here be put only for *ἔρχομαι*; and the first verse of  
the next Chapter may be only a resuming the third of the Hi-  
story. But this circumstance is of small moment.

† One of the Two mentioned Mat. 20. 30.

Man

Man answered; Lord, I desire you would be pleased to restore me my Sight.

42. *Jesus* pleased with the Man's Faith, that he did not ask an Alms, but the recovery of his Sight; laid his Hands on him; and said, Receive your Sight; your great Faith has obtain'd you a Cure.

43. And immediately he recovered his Sight, and followed *Jesus* in the way, rejoicing and praising God for this great Mercy. And all the People also rejoiced and gave thanks to God, for sending among them so great a Prophet and Benefactor.

he asked him.

44. Saying, Wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42. And *Jesus* said unto him, Receive thy sight; thy faith hath saved thee.

43. And immediately he received his sight; and followed him, praising God: and all the people, when they saw, gave praise unto God.

## C H A P. XIX.

1 & 2. **A**fter this, *Jesus* continued his Journey from *Jericho* towards *Jerusalem*. And there was in that Country one *Zacchaeus*, a Rich Man, one of the Head-Collectors of the Customs.

3 & 4. This Man, having heard the Fame of *Jesus*, and being very desirous to see him, but being of a low Stature, and not able to get near enough, because of the great multitude of People that crowded about *Jesus*; he ran

1. And *Jesus* went, and passed through *Jericho*.

2. And behold, there was a man named *Zacchaeus*, which was chief among the publicans, and was rich.

3. And he sought to see *Jesus*: but he was, and could not for the press, because he was of a low stature.

8. And he stood into the hold, I half of give ro and if I any t my mar accusatio fore h

4 And he ran  
fore and climb-  
up into a syco-  
more-tree to see  
him; for he was  
to pass that way.

5 And when  
Jesus came to the  
place, he looked  
up and saw him,  
and said unto him,  
Zaccheus, make  
haste, and come  
down; for to day  
thou must abide at thy  
house.

6 And he made  
haste, and came  
down, and receiv-  
ed him joyfully.

7 And when  
they saw it, they  
all murmured, say-  
ing, That he was  
come to be a guest  
with a man that is  
a sinner.

8 And Zacche-  
us stood, and said  
unto the Lord, Be-  
hold, Lord, the  
half of my goods  
I give to the poor:  
and if I have tak-  
en any thing from  
any man by false  
accusation, I re-  
store him four-  
fold.

before, and climb'd up into a Tree  
by the side of the Road, where he  
knew *Jesus* was to pass.

5. *Jesus*, knowing the Simpli-  
city and Honesty of the Man's  
Heart; looked up, when he came  
at the Place, and spake to him;  
saying, *Zaccheus*, come down  
quickly; for I intend to Dine at  
your House to Day.

6. The Man overjoyed at *Je-  
sus's* taking notice of him, came  
down in great haste; and Enter-  
tain'd him with all possible marks  
of Respect.

7. But the *Pharisees* and the  
generality of the *Jews*, were  
highly offended at *Jesus's* offering  
himself to Dine with a Publican:  
And they said, This is a strange  
thing, that he should irreligiously  
pollute himself with the \* Com-  
pany of *Gentiles* and Profane Per-  
sons.

\* See Note  
on verse 9

8. But this their Superstitious  
and Malicious Accusation, was  
immediately Confuted by the  
Thing itself; and the Event shew,  
That *Jesus's* Conversing with Sin-  
ners, was not defiling himself, but  
saving them. For *Zaccheus*, be-  
ing before prepared by what he  
had heard, to embrace *Jesus's*  
Doctrine; and now more fully  
Convinced by his Presence and  
Efficacious Discourse, stood forth  
before all the Company, and de-  
clared



clared his Resolution of Repen-  
 tance and Amendment of Life, in  
 the following manner: Lord,  
*said he*, I confess the sinfulness of  
 my past Life; and resolve for the  
 future to enter upon a new Course:  
 Whereinsoever I can find that I have  
 wrong'd or defrauded any one, or  
 been tempted by occasion of my  
*Calling* to extort from any Man  
 more than was my just due, I will  
 make him restitution four-fold:  
 And because I may have injured  
 some, to whom I shall have no  
 opportunity of making Restitution,  
 I will immediately give one half  
 of what I have to the Poor.

9. *Jesus* reply'd; This Day is  
 this Family received into the Gra-  
 cious Covenant of Mercy and Sal-  
 vation, and to a share in all the  
 Promises made by God to his pe-  
 culiar People. For this Man, by  
 Repentance, Faith, and renewed  
 Obedience, is \* become truly and  
 properly a Son of *Abraham*, to all  
 the purposes of Religion and Hap-  
 piness.

10. And indeed, the principal  
 Design of my coming into the  
 World, Was to reclaim such Per-

9. And *Jesus*  
 said unto him  
 This day is fulfil-  
 on come to the  
 house, forsomuch  
 as he also is the  
 of Abraham.

10. For the Son  
 of man is come  
 seek and to save

\* Though *Zacchæus* might be Originally a Jew, as *Grotius*  
 makes it probable, yet all Publicans in general were look'd  
 only as *Gentiles*, and rank'd among such by the *Jews*, on account  
 of their odious Office and their being generally very bad Men.

that which was  
lost.

11 And as they  
heard these things,  
he added, and spake  
a parable, because  
he was nigh to  
Jerusalem, and be-  
cause they thought  
that the kingdom  
of God should im-  
mediately appear.

sons as these, from the ways of  
Sin and Misery, to Repentance  
and Obedience and the Hopes of  
Eternal Life.

11. ¶ Having thus Converted Za-  
cham, Jesus travelled on still to-  
wards Jerusalem: And beginning  
now to draw near the City, with his  
Disciples, and a great number of Peo-  
ple following him, and perceiving  
that they which believed on him,  
expected that at his coming to Je-  
rusalem he should declare himself  
to be the Messiah, and take upon  
him his Kingdom, which they  
weakly supposed was to consist in  
Worldly Power and Dominion: He,  
to take off their Prejudices,  
and to rectify their Judgments, by  
degrees, discoursed many things to  
them, partly in plain Words, as  
they were able to bear it; and  
partly in Figures and Similitudes,  
concerning the true and Spiritual  
Nature of his Kingdom: Particu-  
larly, That the Nation of the  
Jews would not submit to him,  
but resist and oppose this his King-  
dom; and that all who would be  
his Faithful Subjects, must not  
expect immediate Glory and  
Greatness, but with labour and pa-  
tience, and a diligent Improve-  
ment of themselves in all Virtues,  
wait for their Reward in God's due  
time. And this he inculcated to  
them, among other Discourses,

by the following Similitude.  
 12. A Nobleman, said he, being to be King over a certain Province in a vast Empire, took a long Journey from his own Province to the Emperour's Court, to have his \* Kingdom settled and confirmed upon him: Thus Christ, being King of the Jews and of his whole Church, was to ascend up into Heaven to take full Possession of this his Spiritual Kingdom over Mankind, and afterward to return again in Glory.

13. And before he took his Journey, he divided a stock of Money among his Servants, so Trade with till his return: Thus Christ while he continued yet upon Earth, Preached the Will of God, and gave several Gifts to Men, and at his second coming, will expect an Account of their several Improvements under those Advantages.

14. But as soon as he was gone, those of his Subjects which were nearest to him and dwelt in his own City, Rebelled and sent a Message

12 He said therefore, A certain noble man went into a far country to receive for himself a Kingdom and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying,

\* *Ἀβεῖν βασιλεῖαν*, not to take a kingdom in the far country, but to have his own Kingdom confirmed to him there. For, as Mr. le Clerk in his Additions to Dr. Hammond very ingeniously observes, the Form of this Similitude is plainly taken from the custom of those who were to be Kings over certain Provinces, as Herod or Archelaus over Judea, going to Rome to have their Kingdom confirmed to them, and then returning,

We



We will not have  
this man to reign  
over us.

after him, That they would not  
have him to be their King: Thus  
the Jews, who were originally  
Christ's peculiar People, resisted  
and opposed the Gospel, even  
more than other Nations.

14 And it came  
to pass, that when  
he was returned,  
having received  
the kingdom, then  
he commanded  
these servants to  
be called unto him,  
to whom he had  
given the money,  
that he might  
know how much  
every man had  
gained by trading.

15 Now when he returned, ha-  
ving his Kingdom established and  
confirmed to him, he called all his  
Servants to an account, whom he had  
entrusted with his Money, that he  
might see how much Advantage  
every one had made: Thus Christ,  
at his second coming, will call all  
Men before him to Judgment, and  
require a strict account of their  
respective Improvements under the  
several Gifts wherewith he intru-  
sted them.

16 Then came  
the first, saying,  
Lord, thy pound  
hath gained ten  
pounds.

16 & 17. The first of these Ser-  
vants gave in his Account, That  
with one Pound committed to his  
charge, he had gained ten Pounds:  
And the King commended his Faith-  
fulness and Industry, and for his  
Reward made him Governour of ten  
Cities: Thus some Men, having  
greatly improved the Gifts and  
Abilities wherewith God indued  
them, to the increase of Religion  
and the good of the World, shall  
at Christ's coming to Judgment re-  
ceive an inestimable Reward for  
their Fidelity and Diligence.

18 And the se-  
cond came, say-  
ing, Lord, thy  
pound hath gain-

18 & 19. Another of his Ser-  
vants delivered in his Account,  
That with one Pound he had gained  
five

five Pounds. And the King commended him also, and rewarded him with the Government of five Cities. Thus other Men having likewise, though not so much as the former, yet in their proportion made an Honest and Sincere Improvement of the Gifts wherewith God entrusted them; shall at Christ's second coming be also commended by him, and receive a proportionable Reward.

20 & 21. A third Servant, having been slothful and made no use of his Lord's Money; instead of giving in any Account began to excuse his own Negligence by accusing his Lord of Severity and Hardness; in requiring more of him than had been at first committed to his care: Thus Wicked Men, who abuse, or at least make no good use of those Abilities which God has given them, think it a hardship that God should oblige them to take pains to improve his Gifts, and to employ and use them for the good of the World.

22 & 23. Then the King was angry; and said, You are an idle and slothful Servant: If you knew, as you say, that I expected an Improvement of what I left you; why did you not Trade with my Money, that when I came home, I might have received my own with increase? Thus Wicked Men at the Day of

ed five pounds.  
29 And he said  
likewise to him.  
Be thou also ruler  
over five cities.

20 And another  
came saying, Lord,  
behold, here is thy  
pound which I  
have kept laid up  
in a napkin.

21 For I feared  
thee, because thou  
art an austere man:  
thou takest up that  
thou layedst not  
down, and reapest  
that thou didst  
not sow.

22 And he said  
unto him, Oue of  
thine own mouth  
will I judge thee,  
thou wicked ser-  
vant. Thou knew-  
est that I was an  
austere man, tak-  
ing up that I laid  
not down, and  
reaping that I did  
not

not sow :

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds :

25 (And they said unto him, Lord, he hath ten pounds)

26 For I say unto you, that unto every one which hath, shall be given : and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.

Judgment shall, notwithstanding all their vain Apologies, be silenced and condemned ; because though they knew that God expected they should employ and improve his Gifts to his Honour, and to their own and others Advantage, yet they were negligent and did it not.

24. 25. 26. And he ordered the one Pound to be taken away from the slothful Servant, who had made no Improvement of it, and to be given to him that had gained ten Pounds, that he might increase more and more : And he commanded the unprofitable Servant to be severely punished : Thus Christ, to those who improve his Gifts, does both in this present time add continually more and more Assistance, and finally Rewards them with Eternal Life : But from those who improve not his Grace and Assistance, He in this present time withdraws even what He had already given, and finally condemns them to everlasting Punishment.

27. Lastly, having taken an account of all his Servants, he at last commanded those Rebellious Subjects of his own City, who had opposed his taking upon him the Government, to be executed for Examples of Rebellion and Ingratitude. Thus Christ destroyed the Rebellious Nation of the Jews, who opposed



posed his Gospel and the Establishment of his Kingdom, with a most severe and exemplary *Temporal Vengeance*; and at the Day of Judgment, He will likewise Condemn all his open Enemies, who have wilfully rejected and opposed his Gospel, as well as his Wicked Servants who have neglected and disobeyed it, to *Eternal Death*.

28. ¶ Having Instructed his Disciples with this and many other like Discourses, *Jesus* continued to go on towards *Jerusalem*.

29. And when he was come as far as the Mount of *Olivet*, near to *Bethpage* and *Bethany*; knowing that the appointed time of his Sufferings approach'd, he sought now no longer to conceal himself, but resolved to enter publicly into *Jerusalem*, and to take upon him in the sight of the *Pharisees* and of all the People, a meek resemblance of that Honour and Worship, which was due to him from the Nation of the *Jews*, as their King and Saviour.

30. Sending therefore two of his Disciples into the neighbouring Village, he bad them take a young *Afs's Colt*, that had never yet been rode upon, which they should find tyed together with the *Afs* at the entrance of the Town, and bring it to Him.

28. ¶ And when he had thus spoken, he went before, ascending up to *Jerusalem*.

29. And it came to pass when he was come nigh to *Bethpage* and *Bethany*, at the mount called the mount of *Olivet*, he sent two of his disciples,

30. Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31. And

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

31. And if any Man, said he, ask you, Why you offer to take away the Colt? say, *The Master hath occasion for him*: And Providence shall so dispose the Circumstances of Things, that upon that Answer they shall suffer you to bring it away.

32. Accordingly, the two Disciples went into the Town; and observing *Jesus's* Directions, they found every thing happen exactly as He had foretold them.

33 & 34. For as they were untying the Colt, the Men to whom it belong'd, demanded of them, What Authority they had to meddle with it? And they answered, as *Jesus* had appointed them, That *the Master had occasion for it*: And thereupon the Men let them take it away.

35. Bringing the Colt therefore to *Jesus*, they spread their Cloaths on it, and set *Jesus* thereon: And he rode upon it towards *Jerusalem*.

36. And the People that went along with him, strewed the way before him, some with their Cloaths, and others with branches of Trees, as upon some high Festival, or at the solemn Entry of a great Prince. And in this manner *Jesus* rode, with great Lowliness and humble State, from *Bethpage* to *Jerusalem*.

37. And

37. And when he was within a few Furlongs of the City, being now at the bottom of the Descent from the Mount of Olives, the Disciples which came along with him from Galilee, began to express their Joy in loud Acclamations, praising God for the many great and beneficial Miracles which Jesus from time to time had wrought amongst them.

38. And they said, Blessed be He whom God hath sent to be our King and Deliverer; Heaven preserve and prosper the Kingdom of the Messiah, and establish it in Peace and great Glory.

39. But some of the Pharisees which were in the Company, were offended at these joyful Acclamations of the People, envying Jesus's Honour, and fearing to lose their own Authority and Esteem: And they spake to Jesus, that he would rebuke his Disciples and not suffer them to make such an indecent Noise.

40. But Jesus replied; Nay, since you, who ought to shew forth the Praises of God, do through Envy and Malice refuse to do it, it is very fit and reasonable that others should be permitted to perform so necessary a Duty: And verily, if these Persons should forbear doing it, God would even work a Miracle

37. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoyce and praise God with a loud voice, for all the mighty works that they had seen,

38. Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39. And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.

40. And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.



to raise up others to glorify his Name; rather than silence should be kept at so extraordinary a Season as this.

41. ¶ Now when Jesus was come very nigh, so that he could distinctly view the City; he fix'd his Eyes upon it, and considering the unparalleled Destruction that was shortly to come upon it for the Incurribleness and Impenitence of the Jews, he Wept over it, and said:

42. O thou once Happy and Beloved; but now most Miserable and Cursed City! That thou hadst been but so wise and happy, as to have considered thy Condition, even in this very last Extremity; and by an immediate Repentance, have accepted the last Gracious Offers of God's Mercy and Salvation! But alas! it is now too late: God has peremptorily and unalterably Decreed thy Destruction, and will afford thee no more Means of Salvation.

43 & 44. For within a very little time, thy Enemies shall Besiege thee close, and Famine thee; and thou shalt be taken by them and Demolish'd to the very Ground; So that of thy most stately Buildings not so much as one Stone shall be left upon another, nor remain even any Ruins of thy ancient Greatness: And all thy Inhabitants shall be

41. And when he was come near, he beheld the City, and wept over it.

42. Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44. And shall lay thee even with the ground, and thy

be Miserably Destroyed, and perish by unheard of Calamities: Because thou wast not moved by God's repeated Threatnings, nor prevailed upon by any Offers of his Mercy, to Repent and return to Obedience.

45 & 46. ¶ Then *Jesus* rode into the City: And as soon as he alighted, he went into the Temple to Teach the People. And finding the outer Court, which is the Court of the Gentiles appointed for Profelytes to Worship in, filled like a Market with Money-Changers Stalls, and Sellers of Cattell and Doves, and the like; who sat there under pretence of having these things near at hand for the convenience of such as came up to Sacrifice; he turned them all out, and cleared the Place; saying, It is a most Profane and unsufferable Thing, to turn any part of that Holy Place into a Market, and to fill it with Covetousness and Extortion; which was set apart and Consecrated to the Service of God.

47 & 48. And he continued to Teach in the Temple daily, exhorting the People to Repent; and that forsaking the vain Traditions of their Hypocritical Teachers, they would apply themselves substantially to Obey the great and Eternal Laws of God, by Sobriety,

children with thee; and they shall not leave thee one stone upon another: because thou knowest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him.

48 And could not find what they might

might do: for all the people were very attentive to hear him.

Justice, Equity, Piety and Charity. By which means the Chief Priests and Pharisees, the Scribes and Principal Rulers of the Jews, were greatly enraged against him, as an Underminer of their Esteem and Authority among the People. Wherefore they contriv'd all possible means to Apprehend him, and take away his Life: But they could not easily find any plausible Occasion, because the Common People had a very great Opinion of him, and were very diligent and attentive to hear him.

CHAP. XX.

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

I. THE Chief Priests therefore, and Pharisees, and Elders of the Jews, resolving to destroy Jesus; but not daring to Apprehend him by force in the presence of the People, without some pretence of Reason and Justice; the only way they had left, was to endeavour by captious and ensnaring Questions to provoke him to say something which might offend the People, and bear an Accusation. Accordingly one Day, as he was Teaching the People, and Preaching the Gospel in the Temple, they came about him, and





from heaven, or  
of men?

5 And they rea-  
soned with them-  
selves, saying, If  
we shall say, From  
heaven; he will  
say, Why then be-  
lieved ye him not?

6 But and if we  
say, Of men; all  
the people will  
stone us: for they  
be perswaded that  
John was a pro-  
phet.

7 And they an-  
swered, that they  
could not tell  
whence it was.

ber what a Noise it lately made  
in the World, and what abun-  
dant of People went out after  
him, to hear him and be Baptized  
by him. Tell me therefore, Was  
this a thing of Divine Appoint-  
ment? or was it only a Contri-  
vance of Men?

5 & 6. Upon this Question, the  
Chief Priests and Scribes, consider-  
ing with themselves, That if they  
should say, *John was Authorized  
and sent by God to Preach and Bap-  
tize*, then *Jesus* would seem with  
great Reason and Justice to tax  
them with Obstinacy and Malice  
in rejecting the Testimony which  
that same *John*, whose Divine  
Commission they acknowledged,  
had expressly given concerning  
*Jesus*: And on the contrary, if  
they should say, *John's Preaching  
and Baptizing was only a Humane  
Contrivance*, that then the Peo-  
ple, who all believed *John* to be a  
Prophet sent by God, would una-  
nimously fall into a rage against  
them and stone them: Considering  
thus, I say, among themselves,  
they resolved not to determine  
any thing on either side.

7. They reply'd therefore to  
*Jesus*; That they could not tell,  
whether *John's Baptism* was a  
thing of Divine Appointment, or  
not.

8. And

8. And thereupon *Jesus* in like manner to them; Neither do I, said he, tell you what Authority I have to do what I do. 9. Having thus silenced the Malicious Scribes and Teachers of the *Jews*; and that in such a manner, as to give them also at the same time a secret and severe Conviction and Reproof of their incorrigible Obstinacy and Malice, in despising the repeated Threatnings of God's Wrath, and Exhortations to Repentance, made to them not only by Himself, but also by *John the Baptist*, whose Authority and Divine Commission themselves dared not to deny; *Jesus* proceeded to hint to them in the Audience of the People, by a severe Parable, the Justice of God in rejecting Them, with all their Hypocritical Pretences to Religion, and receiving in their stead the Penitent Gentiles. There was a Man, said he, that planted a Vineyard, and being to take a long Journey, he furnished it abundantly with all Necessaries, and let it out to Husbandmen to dress and improve it in his Absence. Thus God delivered his Law to his peculiar People the *Jews*, with great present Advantages, and Promises of future Blessings.

10. Now at the time of Vintage, he sent a Servant to the Husband-

108. And *Jesus* said unto them, Neither tell I you by what authority I do these things.

9. Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10. And at the season, he sent a servant.

11. And the Lord said, I will send my other servants.

12. And the Lord said, I will send my other servants.

13. And the Lord said, I will send my other servants.

14. And the Lord said, I will send my other servants.

15. And at the season, he sent a servant.



servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent the third; and they wounded him also, and cast him out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

men, to receive of them a proportion of the Fruit of the Vineyard, according to his agreement with them; But they, instead of rendering him his just dues, abused and beat his Servant, and sent him away empty. Thus God expecting from the Jews, to whom he had vouchsafed a particular Revelation of his Will, a return of Obedience proportionable to their Knowledge and Advantages; sent his Prophets to remind them of their Duty, and to persuade them to Obedience; but they reviled his Prophets, and slighted their Exhortations.

12. Again, he sent other and more Servants, to demand of the Husbandmen the Fruit of his Vineyard; but they persisting in their Wickedness, persecuted these Servants also, and sent them back empty. Thus God continued to send more Prophets to the Jews, to persuade them to Repentance and Obedience. But I hem also they Ungratefully and Obstinateley rejected; despising their Admonitions, and abusing their Persons; and persisted in their Impenitence.

13. At last the Owner of the Vineyard, seeing his Servants had not Authority enough to bring the Husbandmen to their Duty, sent his own Son to them, thinking, that surely they would show respect to his Son; Thus God at last sent his

Son into the World, that if there were any possible means left of reclaiming the Jews and reducing them to their Obedience, they might be convinced, at least by the Miracles and Authority of Christ.

14. But when the Husbandmen saw their Master's Son, they thought that he, being the Heir, would be the last that would be sent to them; and that if they could destroy him, they might then safely seize the Vineyard and secure it to themselves; Resolving therefore upon this desperate Attempt, they cast him out of the Vineyard and slew him: Thus the Jews, after all the Indignities which they had offered to God's Messengers, the Prophets, were to add this at last, to fill up the measure of their Iniquity, that they should also put to Death the Son of God.

15. Now therefore, said Jesus, after this Enormous Wickedness and Cruelty, in destroying not only the Servants, but also the Son himself; What Punishment do you think the Master of the Vineyard when he returns, will inflict upon those Ungrateful and Rebellious Husbandmen? That is, When the time of God's executing Judgment shall come, How severely will He punish these Incorrigible Jews?

14. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15. And he said, I will tell you what he will do unto them. When the lord of the vineyard shall come, he will destroy these wicked men, and will give the vineyard unto other husbandmen.

16. So they sought to kill him, because he said, I am the Son of God. But the Jews did not believe in him.

17. And he said, I will tell you what he will do unto them. When the lord of the vineyard shall come, he will destroy these wicked men, and will give the vineyard unto other husbandmen.

16. And he said, I will tell you what he will do unto them. When the lord of the vineyard shall come, he will destroy these wicked men, and will give the vineyard unto other husbandmen.

17. And he said, I will tell you what he will do unto them. When the lord of the vineyard shall come, he will destroy these wicked men, and will give the vineyard unto other husbandmen.

18. And he said, I will tell you what he will do unto them. When the lord of the vineyard shall come, he will destroy these wicked men, and will give the vineyard unto other husbandmen.

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said; God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

16. \* The Chief Priests and Elders, not readily perceiving where-<sup>41.</sup> to the Parable tended, answered at first; *He will destroy without Mercy those Wicked Husbandmen, and let his Vineyard to honest and better Men:* But presently after, finding that they Themselves were the Persons, whom Jesus represented under the Similitude of the Husbandmen; they began to recall their Words; and said, *God forbid.*

17. But Jesus replied; Nay, ye have past a very right and just Sentence upon your selves; and it shall certainly so come to pass. God will Destroy the Jews for their Impenitence and abuse of his Mercies; and will Reveal his Will to other Nations, who shall Obey it more sincerely. For thus the Scripture expressly testifies, Psalm 118.22. *The Stone which the Builders refused, is become the Head stone of the Corner;* that is, Christ, the Messiah, rejected by the Jews, shall receive and unite the Gentiles into his Church, as a principal Corner-stone supports and holds together the two sides of a Building.

18. After which wonderful enlargement of the Church, by Christ's making a great and general Discovery of the Will of God to the Gentiles, and declaring it to



all Nations without Distinction of Persons by the publick and universal Preaching of the Gospel; God will make no more new and extraordinary Revelations of Himself to Mankind; but by this, Men shall be Tryed and Judged to the End of the World. Wherefore, whoever shall disbelieve and be offended at any part of this last Standing and Perfect Dispensation; Or believing it, yet live not up to the strictness of its Precepts, or in any wise behave himself unworthily of it; shall be severely punished: But he that shall obstinately and finally disbelieve and reject it; or by an impenitently Wicked Life behave himself under it, so as to deserve the utmost effect of the Wrath which it reveals and brings along with it; shall be miserably and utterly Destroyed.

19 ¶ Then the Chief Priests and Pharisees and Scribes, and the Elders of the Jews, seeing how plainly *Jesus* at length directed his Speech against Them, were enraged beyond measure, and could hardly forbear attempting to Apprehend *Jesus* by force, and put him to Death. But the Fear of the People, who all esteemed him as a great Prophet, restrained them.

20. They continued therefore their former Resolution of Watch-

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him,

sent forth spies, which should feign themselves just men; that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness and said unto them, Why tempt ye me?

ing him, and endeavouring to ensnare him with captious Questions. Particularly one Day in pursuance of this Design, they suborned Men to go to him, and under pretence of desiring his Opinion in a Case of Conscience; to put to him such a Question, as they thought he could not possibly Answer without offending either the *Common People of the Jews* on the one side, or the *Roman Governor* on the other.

21 & 22. The Question which they put to him, was this; *Whether the Jews, who were the peculiar People of God, and under his immediate Government, ought in Conscience to pay Tribute to the Roman Emperour, and so acknowledge the Authority of the Romans over them; or not?* And in hopes to entice him the more effectually to give such an Answer, as they might interpret to a *Seditious Sense*; they prefaced their Question with a Profession of the great Opinion they had of his extraordinary Integrity, Courage, and Impartiality; and that therefore they knew he would not fear to tell them his Judgment plainly.

23. But *Jesus*, aware of their Malicious Design; said, *Why do ye attempt to draw me into a snare, ye Hypocrites? I well know the Wickedness of your Hearts,*

Hearts, and your deceitful Intentions.

24 & 25. And calling for a piece of the Money wherewith the Tribute used to be paid, he asked them, Whose Stamp and Inscription was upon it? Which when they acknowledged to be the Roman Emperor's; he said, Render then to the Roman Emperor what ye confess to be his due; and always submit your selves so far to the Government ye are under, as is consistent with the Law of God, and with your Profession and Practice of his True Religion.

26. At this Answer, the Hypocritical Jews went away amazed and ashamed; finding Jesus's Wisdom to be such, that they could not pervert his Words, whereof all the People were Witnesses, to any Seditious Sense, for which they might Accuse him to the Roman Governor.

27. ¶ After these were gone, some of the Sadducees, who believed that Men perish utterly at Death, and that there is no Resurrection nor future Life after this, came and put a Question to Jesus, saying,

28. Master, Moses in the Law directs, That if a Man Dies and leaves his Wife without Children, his Brother should Marry his Widow, to raise up Children for the

24 Shew me a penny: whose image and superscription hath it? They answered and said, Cefars.

25 And he said unto them, Render therefore unto Cefar the things which be Cefars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote, If any man's brother die, having a wife, and he die without child,



children, that his brother should take his wife, and raise up seed unto his brother.

29. There were therefore seven brethren: and the first took a wife, and died without children.

30. And the second took her to wife, and he died childless.

31. And the third took her; and in like manner the seven also. And they left no children, and died.

32. Last of all the Woman died also.

33. Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34. And Jesus answering said unto them, The children of this world marry, and are given in marriage:

continuance of the Name and Family of the Deceased.

29. Now there happened in a certain Family to be Seven Brothers, whereof the Eldest having Married a Wife, after some time Dyed, and left no Children behind him.

30, 31, & 32. The second Brother therefore Married the Widow; and he also after some time Dyed without Children: And after him the Third Married her; and in short, They all Seven Married her, and Dyed without Children. And this Woman Dyed last.

33. Now therefore, if there be as you Teach, another Life after this; Whose Wife must this Woman be in that future State? For all the Seven Brothers equally Married her. *This Argument, the Sadduces thought an unanswerable Objection against the Doctrine of a Resurrection and a Life to come; since all these Men could not have the same Woman to Wife at once; and yet they all had an equal Right to her.*

34. But Jesus replied; Ye talk very weakly and ignorantly, and have a very mean Notion of the Greatness and Power of God; to imagine That the future Happy State of good Men is to be judged of by the present Circumstances of this Mortal Life; or that

it

it bears any Similitude or proportion to it, so that they may in any wise be compared together.

35. <sup>Ex.</sup> 36. No: They who shall be found worthy to have part in the Resurrection to Eternal Happiness, shall be no longer subject to the Accidents and Changes of this Mortal State: There shall be no more Marrying nor bearing of Children; because there will be no Mortality or Succession: But they shall all be like the Angels of God; Glorious, Unchangeable, and Immortal; and shall continue in the Presence of God, in a State of perfect Bliss, and in the Enjoyment of an unalterable Happiness, for Ever.

37. And that this is no Fiction, but that there really shall be another Life after this, if ye had Studied the Scriptures, ye might and ought to have Collected even from God's styling Himself to Moses in the Bush, (*Exod. 3. 6.*) *The God of Abraham, Isaac, and Jacob*, long after the Death of these Patriarchs.

38. For, since 'tis plain these Holy Men did not receive the full Reward of their Piety in this World; God could not have called Himself *their God*, but only because there is a Future State, wherein He may amply Reward them, and that their Souls are in

aid such, which  
collebanonl mone  
oliar bar, the in  
aid omu bon ch

35. But they  
which shall be  
counted worthy  
obtain that world  
and the resurrecti  
on from the dead,  
neither marry, nor  
are given in mar  
riage.

36. Neither can  
they die any more,  
for they are equal  
unto the angels,  
and are the chil  
dren of God, be  
ing the children  
of the resurrecti  
on.

37. Now that  
the dead are rais  
ed, even Moses  
shewed at the bush,  
when he called  
the Lord the God  
of Abraham, and  
the God of Isaac,  
and the God of  
Jacob.

38. For he is not  
a God of the dead,  
but of the living:  
for all live unto  
him.

39. For he is not  
a God of the dead,  
but of the living:  
for all live unto  
him.

his hands, and he can raise their Bodies to be united to them again, whenever he pleases.

39. ¶ Then certain of the scribes answering said, Master, thou hast well said.

39. Hereupon some of the Scribes or Expounders of the Law, who were present and heard the dispute, being pleased at the Readiness and Clearness of Jesus's Answer, wherewith he effectually confuted and silenced the Sadducees, they could not forbear declaring their approbation, but said: Master, you have answered judiciously and Wisely.

40. And after that, they durst not ask him any question at all.

40. ¶ After which, some of the Pharisees came and undertook to Dispute with him about other Questions. But Jesus with great Wisdom silenced them all, and put them to shame before the People, so that at last they were afraid to put any more Questions to him.

41. And he said unto them, How say they that Christ is Davids Son?

41. Then said Jesus: Give me leave now in my turn to put a Question to you. Ye say, That the Messiah must be the Son of David: But how can that be?

42. And David himself saith in the book of psalms, The Lord said unto my Lord, Sit thou on my right hand.

42 & 43. For doth not David himself in his Prophetical and inspired Writings, expressly call him Lord, and acknowledge him his Superiour? saying, (Psal. 110. 1.) God said unto my Lord, the Messiah: Take Thou all Power, Dominion, and Authority; till all thy Enemies be made subject unto thee.

44. If



44. If then he so expressly acknowledgeth him to be his Lord, how can He be his Son?

45. To this Question, the Pharisees, not being aware, that he who sprung from the Family of David in his Humane Nature, might nevertheless be Infinitely David's Superiour in his Divine Nature; were not able to make any Answer. Whereupon Jesus, having found by many Trials of their Obstinacy and Incurable-ness, that however they might be silenced, yet they would never be convinced; or however they were convinced, yet they would never acknowledge that Conviction: He turned from them, to his Disciples, and began to warn them openly in the Audience of all the People, against the Pride and Hypocrisy of the Scribes and Pharisees; saying,

46 & 47. Take heed of the Pride and Hypocrisy of the Scribes and Pharisees; who love to appear Grave, walking in long Garments, and desire to have Men show them great Respect in the Streets, and in all publick Places, and strive to have the upper-hand at Church, and at all Feasts and Entertainments: Beware, I say, of these Mens Pride and Hypocrisy. For by wonderful shows of outward Zeal and Piety, and

44. David therefore calleth him Lord, how is he then his son?

45. Then, in the audience of all the people, he said unto his disciples,

46. Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47. Which devour widows houses, and for a shew make long prayers;

the same shall receive greater damnation.

great pretences to extraordinary Holiness and Devotion above other Men; they mean nothing more, but to conceal from the World, the Oppression, Covetousness and Injustice, of which their Hearts are full, and which they fail not to put in execution, when Widows and Orphans, and others not able to detect their Frauds, or oppose their violence, do fall into their Hands: And all these ill things they practise under the formal appearance of Religion. Wherefore they shall be doubly Punished by the just Judgment of God; both for their Unrighteous Dealing, and for the Hypocrisy with which they cover it.

## CHAP. XXI.

1 **A**ND he looked up and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two mites.

1 & 2. **A**ND *Jesus* continued Daily Teaching in the Temple. And one Day as he was sitting with his Disciples over against the Treasury, seeing how a great many Rich Men presented very large Offerings, or Free Gifts to be laid out in the Service of the Temple: He observed that there came amongst the rest a Poor Widow, and gave two small pieces of Money of about the value of a Farthing.

3. Where.

3. Whereupon, *Jesus* said to his Disciples; See you that Poor Woman casting in her Mite into the Treasury? Assuredly, I tell you, that small Gift of hers, which in the Judgment of Men appears so very inconsiderable and contemptible; is more acceptable and valuable in the Sight of God, than all the Offerings of those Rich Men, who seem to give so very liberally and plentifully.

4. For they out of their great Estates, give only a small proportion of their Wealth, which they can easily spare: But this Woman, being in extreme Poverty, has given all that she had in her Possession; which is an evidence of a much more fervent Zeal and Piety.

5. ¶ After this, as *Jesus* was coming out of the Temple, his Disciples viewing the Workmanship, and admiring it as they passed, desired him to observe the Stateliness of the Building, and the Richness and Beauty of the Furniture and Gifts wherewith it was Adorned.

6. But *Jesus* said to them; Do you admire these things? Verily, I tell you, the time will shortly come, when all this noble Structure shall be so entirely destroyed, that there shall not be left so much as any Ruins or Remains of its present Greatness.

3. And he said Of a truth I say unto you, that this poor widow hath cast in more than they all.

4. For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5. ¶ And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,

6. As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And



7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

7. The Disciples, hearing *Jesus* mention such an extraordinary change of Things, presently imagined, that so strange a Revolution could not happen upon any less Account than for the Establishment of the Kingdom of the *Messiah*, which they still weakly supposed, was to consist in Temporal Power and Glory. Upon this occasion therefore, they asked *Jesus*, When the Terrible Desolation he spake of should happen; and by what Signs they might know when to hope for the Consummation of the present State of things in the World, and the Establishment of the Kingdom of the *Messias*.

8 And he said, Take heed that ye be not deceived: for many shall come, in my Name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them,

8. *Jesus*, to take them off from their vain hopes of worldly Greatness, and to arm them with Patience against the great Afflictions, which contrary to their fond Opinion, he knew would certainly fall upon them; gave them the following Answer. Take heed, *said he*, that ye be not imposed upon and deceived by False Pretenders: For many Impostors shall appear, each of them boasting himself to be the *Messiah*, and declaring, That he is sent by God to deliver his Servants; that the time of their obtaining the Kingdom approaches; and that they must all immediately gather themselves together and follow him. Beware that

that ye be not led away by any of these Decievers: For *Christ Himself* will not at that time appear in any such visible manner; but his Kingdom shall be established by the wonderful Propagation of his Religion through the World, after many and great Tribulations, by which the Constitution and Government of the *Jews* shall be totally destroyed.

9. When therefore ye hear of Wars and Tumults, Commotions and great Disturbances; be not surprized and terrifyed, as at a strange and unexpected thing: For many and long Calamities of this kind must happen, before the final Destruction of the *Jewish Nation* and Government.

10 & 11. For one part of the Country shall take up Arms against another; and the whole Land shall be full of \* Broils, Convulsions and Civil Wars; and the *Jews* shall be divided among themselves with irreconcilable Enmities and Seditions, at the same time that they are all Attacked by their Common Enemy, the *Romans*. And there shall be great Plagues and Famines, Distress and Confusion, Terrors and Panick Fears through all the Land.

12. Before all which Calamities, and in the midst of them, ye who believe in me, shall be hated

9 But when ye shall hear of wars and commotions, be not terrified for these things must first come to pass, but the end is not by and by.

10 Then shall he come unto them, and the nation shall rise against nation, and kingdom against kingdom.

11 And great earthquakes shall be in divers places, and famines and pestilences, and fearful sights and great troubles shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you,

\* Σεισμοί  
καὶ τὸ  
πᾶς.

sure you, deliver-  
ing you up to the  
Synagogues, and  
into prisons, be-  
ing brought before  
Kings and rulers  
for my names  
sake.

13 And it shall  
turn to you for a  
testimony.

14 Settle if  
therefore in your  
hearts, not to me-  
ditate before, what  
ye shall answer.

15 For I will  
give you a mouth  
and wisdom, which  
all your adver-  
saries shall not be a-  
ble to gainsay, nor  
resist.

16 And ye shall  
be betrayed both

and Persecuted by the *Jews*, even  
unto Death. Ye shall be carryed  
before their Magistrates, as Male-  
factors; and scourged in their Sy-  
nagogues, as Apostates: and they  
shall put you in Prison, and use  
you with all manner of Cruelty,  
for the sake of your Professing the  
Name of *Jesus*.

13. But the Providence of God  
will turn all this to your *Advan-  
tage*, and to his *own Glory*. For by  
this means, your *Innocence and  
Sincerity*, and their *Malice* will be  
made manifest; and the *Doctrine of  
the Gospel* will be more enquired  
into, and more effectually published  
to the *World*, and the Truth of it  
more firmly established.

14 & 15. When ye are brought  
therefore before Magistrates, to  
be Examined and Judged; be not  
solicitous about your Defence; nei-  
ther study before-hand to make  
for your selves any artful or medi-  
tated Apology. For your Works  
and Doctrine shall be their own  
most effectual Vindication: And  
the Plain Truths of the Gospel, as  
Inspired by the Spirit of God, shall  
appear out of your Mouths with  
such Strength and Wisdom, as all  
your Adversaries shall by no  
means be able to contradict or  
withstand.

16 & 17. Nevertheless, ye  
must expect, that the Persecution

*S. & raised*



raised against you for Preaching the Gospel, will be very great and Unnatural. For though the Wisdom and Excellency of my Doctrine be really such as Men cannot resist or deny; yet because its Precepts are utterly inconsistent with their Vices, Men obstinately and incorrigibly Wicked will hate and Persecute you, not only against all the Laws of Reason and common Humanity, but even contrary to the strictest Ties of Relation and Natural Affection: So that Fathers, and Brothers, and the very nearest Friends, shall cause one another to be put to death: And the generality of Men will oppose and Persecute you with one consent.

18. But be not afraid: God is abundantly able to protect you in the greatest of dangers: And if notwithstanding all this opposition, ye persevere stedfastly in your Faith and Obedience to the end; he will often reward you with wonderful Deliverances here, and certainly with eternal Life hereafter.

19. Be patient therefore under all the Afflictions and Persecutions that shall fall upon you, with an entire dependance on the Care and Protection of Providence: And by this means ye \* shall escape fre-

by parents and brethren, and kindred, and friends, and some of you shall they cause to be put to death.  
17 And ye shall be hated of all men for my names sake.

18 But they shall not lay hands on you, lest they perish: for ye shall be hated of the world for my names sake.

19 In your patience possess your souls.

But ye must expect the persecution. *Patience* *ὑπομονή* τὰς ψυχὰς ὑμῶν, deliver or save yourselves. See Grotius on the place.

quently the Temporal, and certainly the Eternal Judgments, by which others shall be miserably destroyed.

20. And now, for a Sign whereby ye may be aware of the approach of these extreme Calamities and the final Dissolution of the Jewish Power and Government; when ye see *Jerusalem* besieged by the Roman Army, then be assured that the utter Desolation of it is near at hand.

21. Then let them that are in the adjacent Country, retire to the Mountains; and let him that is in the City, endeavour immediately to get out and save himself by Flight; and let no one, that happens to be without, venture into the City in hopes to save any thing that he has therein; but let him flee for his Life, as *Lot* did out of *Sodom*, without so much as looking back.

22. For this shall be a time of very sudden and very dreadful Vengeance, wherein all the Judgments which God has threatened by *Daniel* and the other Prophets, shall be executed upon the Land of *Judea*.

23. Wherefore wo be to them, who in this sad time shall through any natural or accidental Impediment be prevented from making a speedy Flight. For it shall be a

time of exceeding great Tribulation and Distress; and the Wrath of God shall in full measure be poured down upon this People.

24. So that at last, the greatest part of the *Jews* shall perish, partly by their own Seditions, and partly by the Sword of the Enemy: And vast numbers of them shall be carried away Captive by the *Romans*: And *Jerusalem* it self shall be Demolished, and shall continue in the Possession of the *Gentiles*, till the time, that the *Gentiles* having long enjoyed the Blessing of the Gospel, the *Jews* shall again be Converted and return to the Obedience of God's Commands.

\*See Note  
on Mar.  
13. 24.

25 & 26. Thus shall the present *Jewish* Polity, Religion, Laws and Government, \* be all entirely Dissolved, by a Series of Dreadful and unparalleled Calamities, accompanied with strange Signs and Presages, with great Terrors and extreme Distresses, with the utmost Confusions and wonderful Revolutions through the whole Land.

27. And then shall it too late be evident to the Unbelieving *Jews*, That *Jesus* was the True and Only Messiah; and they shall be forced to acknowledge his Power and Glory in their Destruction. This his coming to execute

great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And the signs shall be, signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring;

26 Mens hearts failing them for fear, and for longing after things which come on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming



ing in a cloud  
with power and  
great glory.

Vengeance on them, being so remarkable and undeniable a manifestation of his Authority and Dominion, that it will even be an apt Type and just Representation of his final coming to Judgment.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh,

28. ¶ Now, ye which sincerely Believe in me, and by a hearty and Persevering Faith rely entirely on my Power and Goodness for Deliverance; When ye see all these Things that I have foretold you, begin to come pass, then take comfort, and expect that the time of your Deliverance, and of the firm and universal Establishment of my Church, draws near.

29. And he spake to them a parable, Behold the fig-tree, and all the trees;

29, 30 & 31. For as when the Trees begin to sprout forth, and send out Leaves and tender Buds, ye know certainly that Summer is coming on: Even so, when ye see all these Signs that I have foretold you, come to pass; ye may be assured that the final Destruction of the Jewish Government, and the consequent general Establishment of the Christian Church, is just at hand.

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

32. Verily, I tell you, all the things that I have now declared to you concerning this great and exemplary Destruction of the Jews, shall be fulfilled in this present Generation, even in the Age of some that are now alive.

S f 4

33. And

33. And sooner shall Heaven and Earth perish, than any tittle of all that I have foretold, fail of being punctually accomplished.

34. Since therefore these heavy Judgments shall come upon the Land so *certainly* and so *speedily*; take great heed that you do not at any time indulge your selves in Excess, Luxury, or any worldly or sinful Pleasure; lest when God comes to execute his Vengeance, He overtake you in a state of Sin: *And* in like manner, before Death and the last Judgment, whereof this National Judgment will be a fit Type, let \* all Men in all Ages take care that they fall not at any time into a state of Sin, lest they be surprized and cut off therein.

\* See Mar.  
13. 37.

35. For the Judgments of God, both Temporal and Eternal, will come upon Men very suddenly and unexpectedly: And all Negligent and Careless Sinners shall be surprized thereby, and destroyed in their Security.

36. Watch therefore, I say, and be always upon your Guard; being constant in hearty Prayer to God for his Assistance, and preparing your selves continually by patient Perseverance in well-doing, and by a daily Improvement of your selves in all Holiness and Righteousness; that ye may be found in the Number of those,

33. Heaven and earth shall pass away: but my words shall not pass away.

34. ¶ And take heed to yourselves, lest at any time your hearts be over-charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35. For as a snare shall it come on all them that dwell on the face of the whole earth.

36. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

whom Christ at his coming to execute Vengeance on the *Jews*, may think worthy to be rescued from the Common Destruction; and whom, at His last coming to Judgment, He may eternally Save and Reward.

37. And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives.

37. ¶ In this manner *Jesus* continued for some time, Teaching in the Day time in the Temple, and at Night he retired constantly to the Mount of *Olives*.

38. And all the people came early in the morning to him in the temple, for to hear him.

38. And every Morning the People came early to the Temple, to hear his Doctrine and to see \* his Miracles.

\* See Mat.  
21. 14.

## CHAP. XXII.

1. **N**OW the feast of unleavened bread drew nigh, which is called the passover.

1. **T**HUS *Jesus* Taught Daily in the Temple, from the time of his entring into *Jerusalem*, till the Feast of the Passover.

2. And the chief priests and scribes sought how they might kill him; for they feared the people.

2. And the Chief Priests and Elders and Teachers of the People, resolved to Apprehend him and put him to Death. But because they knew the generality of the People favoured him, and considering that there would be an extraordinary Concourse of People at the time of the Feast, they did not think it adviseable to venture to Seize him openly at such a publick



blick time; lest he should be rescued by the Multitude. They resolved therefore either to put off their Design till after the Passover, or else to contrive means to get him Betrayed privately into their Hands in the absence of the People. And this latter Project succeeded. For it being the Will of God, That He who was to be the True Paschal Lamb, should suffer at the time of the Passover; and that he who was to Die for the Sins of the whole World, should do it at such a time, when there might be most Witnesses present at his Death; it seemed good to the Wisdom and Justice of Providence, to permit the Wickedness and Treachery of one of *Jesus's* own Disciples to bring about this Design, in the following manner.

3 & 4. ¶ *Judas Iscariot*, one of the Twelve Apostles, being of a worldly and coverous Disposition, and having lately taken offence at some gentle \* Rebukes that *Jesus* had given him in matters that concerned his Gain; resolved at this time, in pursuance of the corrupt Inclinations of his own wicked Heart, and in compliance with the present Temptations of the Devil, to betray his Master into the Hands of the Chief Priests that sought his Life: And accordingly he went, and proposed the matter to them.

\* See John  
#2. 4. &

3 ¶ Then entered Satan into *Judas* surnamed *Iscariot*, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare.

5. The Chief Priests, being already of themselves intent upon the same Design, rejoiced at his Proposal, and embraced it gladly; and were very forward to agree to give him a Summ of Money, if he could accomplish the Project.

6. *Judas*, though it was but a very small Summ of Money that they offered him, yet Basely and Covetously accepted the Bargain; and undertook to deliver *Jesus* privately into their Hands. And from that time forward he watched all opportunities of discovering to them *Jesus*'s secretest Requirements, that they might send and Apprehend him in the absence of the Multitude.

7 & 8. ¶ Now on the first Day of Unleavened-Bread, before the Evening which began the Day on which the Passover was to be eaten; *Jesus*, being (according to his frequent Custom) walking with his Disciples without the City, about the neighbouring Villages of *Bethpage* and *Bethany*; he spake to two of the Apostles, *Peter* and *John*, to go before him into the City, and make Provision for his eating the Passover with them.

9. They, having no House of their own in *Jerusalem*, and not knowing where he intended to eat, asked him, At what House he would

would have them go and make ready for him.

10. *Jesus*, to convince them at this time by an evident Proof, That all the things he was to do and suffer, were by Divine Foreknowledge and Appointment; bad them go into the City; and in such a Street, *said he*, you shall find a Man carrying a Pitcher of Water; follow him into the House where he goes.

11 & 12. And when ye are come in, Ask the Master of the House for the Guest-Chamber, where I may eat the Passover with my Disciples? And immediately, without Scruple or asking any more Questions, he will conduct you to a large Chamber well-furnished: There prepare for me to eat the Passover.

13. Accordingly the two Disciples went and found all the Tokens, which *Jesus* had given them, come to pass exactly: And they made ready the Passover, against *Jesus's* coming with the rest of his Disciples.

14. Now at Supper-time *Jesus* came, and sat down to Meat with his Twelve Apostles.

15. And as he was sitting with them at the Table; he said, Most earnestly have I desired to eat this Passover with you, before my Suffering:

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entred in.

11 And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.

16 For



16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

16. Because it is the last that I shall ever eat with you in this present World; I my self, who am the True Paschal Lamb, being now ready to be Offered for you upon the Cross: And all Types and Shadows shall from henceforth be swallowed up, in the real accomplishment of the Things themselves that were typified.

17. Moreover, taking a Cup of Wine in his Hand, he gave thanks over it, according to the Custom of the Jews in Celebrating the Passover; and said to his Disciples, Take, and Drink this, as the last Paschal Commemoration which we shall ever Celebrate in this manner.

18. For I will have this Jewish Passover \* no longer continued: But the Substance shall from henceforward succeed in the room of the Shadows: And the Things themselves, of which both this Paschal Commemoration of the Deliverance of the Israelites out of Egypt, and also that Deliverance it self, were but Types and Shadows; shall now be fulfilled and accomplished in the Kingdom of the Messiah: I being, by my approaching Death, about to deli-

\* The words *ἐμὴ πίω*, must not be understood to signify that Christ did not drink now, but that he would do so no more. It is in St. Matthew, *ἐμὴ πίω ἔτι*, and in St. Mark, *ἐμὴ πίω*.

ver you from the *Bondage of Sin and Death*, and restore you to the *Liberty and Glory of the Children of God*.

19. ¶ And when Supper was done, *Jesus* took Bread again in his Hands, and gave Thanks, and brake it, and gave it to his Disciples; saying, Take, and eat ye all of this. For, as the eating the Passover has been hitherto a perpetual Commemoration of the Deliverance of the Children of *Israel* out of *Egypt*; so from henceforth your eating this Sacramental Bread, shall be a continual Remembrance of thankful Commemoration of my Death, and of my Body being broken for you.

20. In like manner, after they had eaten the Bread, he took a Cup of Wine in his Hand, and gave it to his Disciples; saying, Drink ye all of this: For from this time forward your drinking this Sacramental Wine, shall be a Commemoration of my Blood being shed for the Remission of their Sins, who Believe and Obey the Gospel, and a perpetual Confirmation of this New Covenant.

21. ¶ At this last Supper *Jesus*, knowing who it was that intended to Betray him, took occasion to discover it to his Disciples in the following manner. I have given you all; said he, the greatest

19. ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20. Likewise also to the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21. ¶ But behold, the hand of him that betrayeth me, is with me on the table.

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demonstrations possible, of my exceeding great Love and tender Care for you: Yet notwithstanding this, one of you my nearest and most familiar Friends, even one of you Twelve that now sit at Table with me, will most ungratefully Betray me into the Hands of my Enemies.

22 And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed.

22. And I indeed must suffer according to the Will of God, and according to the Prophecies that went before concerning me; my Death being absolutely necessary to accomplish the great Design of the Redemption of Mankind, for which I was sent into the World. But though the Wisdom of Providence will thus make use of the Malice of my Betrayer, as an Instrument to bring about very Great and Excellent Designs; yet the Man that Ungratefully and Maliciously Betrays me, merely to satisfy his own Covetousness and base Intentions, is not at all the less inexcusable in his Wickedness, because the Divine Wisdom will over-rule his Malice in the Event, to serve Wise and Just and Good Purposes. Wherefore Wo be to the Person, by whom I shall be Betrayed.

23 And they began to enquire among themselves which of them it was that should do this thing.

23. Upon Jesus's saying these Words, the Disciples grew very uneasy, and every one was solicitous to Vindicate himself, and desirous to know who it was that would



would be guilty of so Base and Treacherous an Action; till at length *Jesus* satisfied them, by the Signal of giving *Judas* a Sop, that He was the Person meant.

24 ¶ About this time likewise, upon occasion of some mention of *Christ's Kingdom*, there happen'd a Contention among the Disciples about Preheminence or Superiority, arising from a false Notion they had entertain'd concerning the Nature of that Kingdom. For, imagining that the Kingdom of the Messiah was like the other Kingdoms of the World, to consist in Temporal Power and Greatness, they fell into a Dispute among themselves, which of them should have the first Places of Honour and Authority, when their Master was established in that his expected Kingdom.

25 & 26. But *Jesus* rebuked them for their Vanity and Weakness; saying, Ye are in a very great Mistake, and fondly deceive your selves with false and vain Imaginations. Among the *Gentiles* indeed, and in the Kingdoms of this present World, Men strive ambitiously to get the Dominion one over another; and they who are highest exalted above others in Riches and Power, have for that only Reason the greatest Honour

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve.

27 For

and Respect paid them, as if they were really the Common Fathers and Benefactors of Mankind : But among *You* I will have things ordered by other Measures; and in *my Kingdom* which is *Spiritual* and very different from *Temporal* Kingdoms, Men shall be esteemed, not at all for their worldly Power or Greatness, but wholly in proportion to their real Worth and Goodness. Whoever therefore desires to be Great and Honourable among *You*, let him be Eminent for his Humility and readiness to Serve and Assist his Brethren; and gain real Esteem, not by exercising Power and Authority, and making a show of the vain Titles of worldly Glory and Honour, but by doing good to all Men, as far as he is able, with all Meekness, Condescension and Lowliness.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

27. Take Example from me. Ye acknowledge me to be your Master and Lord, as indeed I am : Yet you see how far I am from assuming to my self any Worldly Power and Greatness, and that I behave my self as your Equal, or rather even as your inferiour, in all the Offices, not only of Kindness and Friendship, but also of Condescension and Service. Learn ye therefore, in imitation of me, to assist one another and condescend

\* St. John adds an instance hereof in his washing their feet. John 13, 4 &

to one another, with all Humility, Charity, and Meekness.

28, 29, & 30. And be not solicitous after the vain, uncertain and transitory Honours of this present World: The reward which God has laid up for you in a future State, is infinitely more valuable than all these temporal things. Hitherto ye have continued with me in all my Temptations; and have not been discouraged from following me, neither by Poverty, nor Labour, nor by the Malice and Hatred of Men: Persevere to the end in this your resolute and constant Confession of me, and you shall not miss of an eternal Reward. For as God has appointed *me* a Glorious Kingdom, to which I must attain by Humiliation, and Sufferings: So I also have appointed *you* for your Sufferings with me, a proportionable share of Glory; that ye should be *Rulers* and *Chief Members* of the Church of God, and be exalted next my self to the greatest degree of Honour and Happiness in my Eternal Kingdom.

31. ¶ Only ye must in the mean time expect to fall under very great and severe Trials, and with much Patience and Perseverance in well-doing, attain after many Sufferings this Glorious Reward. *And directing his Speech particularly to*

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But

3 pray that thou shalt not be tempted, brethren

33 unto whom I am come with intent to deliver

34 I tell you the cock shall crow, and thou shalt be converted

35 And thou shalt be converted, and shalt be saved



Peter, *he said*; *Simon, Simon*, I assure you there is now immediately coming upon \* you my Apostles and Followers, a time of very great Affliction and extreme Distress; wherein the Devil will strongly tempt you all, upon occasion of my Agony and approaching Death, to forsake and deny me.

\* *ὑμᾶς*, not *Σε*, in the original. So that this is said to all the Apostles.

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

32. But I have prayed for *Thee* in particular, That God would deliver thee from that great Temptation into which *Thou especially* wilt fall: And when thou hast escaped thy self, remember and use thy utmost endeavours to comfort, encourage, and strengthen thy Brethren.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

33. *Peter*, too confident of his own strength; replied, Lord, into how great Temptations soever I may fall; yet will I never be overcome by them so as to deny you; no, not though I should suffer all manner of Persecutions, Imprisonment, and even Death it self.

34 And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

34. But *Jesus* said; I tell thee, *Peter*, that *this very Night*, before Three a Clock in the Morning, thou wilt upon a slight occasion peremptorily deny that ever thou knewest me; and that no less, than three several times together.

35 And he said unto them, When I sent you without

35 & 36. ¶ Furthermore, to give his Disciples a juster apprehension of the greatness of their

approaching Danger, and of the Affliction and Distress that was coming upon them, *Jesus* continued yet more fully to warn them beforehand; saying, When I sent you out formerly to Preach the Gospel, you may remember I bad you go without any Provision either for your Sustenance or Defence, assuring you, That though you would indeed meet with much Opposition, yet Providence would dispose some Men in all Places to be your Friends, and to furnish you with all Necessaries; and accordingly you found that you wanted nothing, but were wonderfully supported without any Care or Provision of your own, In that whole Journey, and finished your Work with success: But now the Case is very different: The time of that greatest Trial and Distress, whereof I have often forewarned you, is just at hand; and you may now make what provision you can before-hand, and *arm your selves* against it as much as you are able.

37. The time, I say, of the greatest Trial and Distress, that ever yet befell you, is now at hand: For, I am just going to be Betrayed into the Hands of my Enemies. I have finished the Work for which I was sent into the World: And nothing now remains

purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that that which is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end.

38 And

39 came as he the r lives ciples ed hi

40 he wa he sai Pray, ter no tation

for me, but to undergo those Sufferings which the Prophets have foretold concerning me; and to compleat this whole Dispensation of Providence, by submitting at last to a Cruel and Ignominious Death.

38 And they said, Lord, behold here are two swords. And he said unto them, It is enough.

38. Upon this, the Disciples, thinking that *Jesus* meant literally, That they should *arm themselves*, and endeavour by Fighting to defend themselves against some Assault that would be made upon them by the *Jews*; said to him, Lord, here are two Swords: But *Jesus*, who meant really only to signify to them the greatness of their approaching Distress and Temptations, and to warn them against the surprize, replied, It is enough; ye need not trouble yourselves for any more Weapons of this nature for your Defence.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

39. ¶ Then *Jesus* went out, and retired, as he usually did every Night, to the Mount of *Olives*. And the Disciples (except only *Judas*, who had risen up from Supper, and was gone out before in order to find means of Betraying him; the other Eleven Disciples, I say,) went along with *Jesus*.

40 And when he was at the place, he said unto them, Pray, that ye enter not into temptation,

40. And when he came at a place called *Gethsemane*; perceiving his Disciples to be very drowsy, he said to them; This is not a time of Carelessness and Security: Be

T t 3

upon



upon your Guard, and also Pray earnestly to God, that He would vouchsafe to preserve and deliver you from the great Dangers to which you are about to be exposed.

41 & 42. And withdrawing from them about a stones cast, He Kneeled down Himself, and Prayed; saying, Father, if it was consistent with the Eternal Counsels of thy Divine Wisdom, and that thy Glory and the Salvation of Men might be equally promoted, without my Suffering this Cruel and Ignominious Death; the first Apprehensions that Humane Nature has of so severe and bitter a Potion, make me even desire that I might escape it: But since in thy infinite Wisdom and Goodness thou knowest it fit and necessary that I should undergo it; I acquiesce entirely, and submit my self absolutely to thy most Holy Will and Pleasure.

43. Then there appeared to him an Angel from Heaven, comforting him, and encouraging him to go through this Great and Glorious Work, which He had undertaken and was now near to finish for the Honour of God and the Salvation of Men.

44. And he was in a very great Agony of Mind; and he fell down on his Face, and prayed again after the same manner as before, on-

41 And he was withdrawn from them about a stones cast, and kneeled down, and prayed,

42 Saying, Father, If thou be willing, remove this cup from me: nevertheless, not my will, but thine be done,

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly: and his sweat was as it were

were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.

ly with greater vehemence and earnestness: And his Anguish made him sweat great Drops as it were of Blood, falling down to the Ground.

45. Now when he had done Praying, he came back to his Disciples, and found them again sleeping: For the lateness of the Night, and the Sorrow and Discouragement of their present Condition, made them very drowsy and not able to keep themselves awake.

46. And he raised them up, pitying their Sorrowful Estate, and at the same time gently rebuking them for their Remissness, in the following manner: What, *said he*, are ye yet asleep? Is this a time for Carelessness and Security? Or do ye neglect, and give your selves up to Despair? Rise, and Pray that God would deliver you from the impending Danger.

47. Scarcely had *Jesus* uttered these, and a few other Words of like import, reproving his Disciples, and raising them from sleep; when immediately *Judas* appeared at the Head of a Company of Officers sent from the Chief Priests to seek and Apprehend *Jesus*; and he came directly up to *Jesus*, and saluted him with a Kiss, which was the Signal agreed on, whereby the Officers, who were strangers, and

it being also Night, might know *Jesus*, and be sure to seize him.

48. *Jesus*, knowing that the Time of his Suffering was come, which God had appointed, and the Prophets of Old Predicted; used now no means to escape from those that laid hold on him; but only rebuked his Betrayer with this Friendly, yet severe Admonition: *Judas*, said he, Thou that wast one of the Twelve whom I always carried along with me wherever I went, and continually treated as my dearest and most familiar Friend; How canst thou thus Basely and Ungratefully Betray me, with a Treacherous Token of Peace and Friendship!

49. Upon this, the Disciples, seeing to what Extremity Things were come, and that *Jesus* was about to be carried away by the Soldiers, offered to Fight for him, and endeavour to Rescue him.

50. ¶ *Peter* particularly, in great Zeal for his Master's Safety, drew his Sword, without waiting for any Instructions; and struck one of the High Priest's Servants, and cut off a piece of his Right Ear.

51. But *Jesus* rebuked *Peter* for his Hastiness; and suffered not his Disciples to endeavour to Rescue him: Telling them, That the time which the Prophets had fore-

48 But *Jesus* said unto him, *Judas*, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high-priest, and cut off his right ear.

51 And *Jesus* answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then



told, and which God Himself had appointed, for his Suffering and Death, was now come; and that therefore all these Things must needs be Accomplished. And he touched the Man's Wound, which Peter had given him; and it was immediately healed.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a chief, with swords and staves?

52. After which, Jesus began to Expostulate with the Chief of the Jews that brought the Officers to Apprehend him; saying, Why come ye out against me in this manner, Armed, and by Night; as if ye came to Apprehend a great Robber, that must either be taken by Surprize, or over-powered by Force?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

53. Have I ever in a Seditious manner gathered any Strength about me? Or have I ever hid and concealed my self from you? Did not I Preach openly in the Temple every Day? And might you not have laid hold on me whenever you pleased, if you had any great Crime to lay to my Charge? But this is the time, wherein the Infinite Wisdom of God has appointed me to Suffer; and Providence has Now given you Power over me, permitting you to execute your Malice and Cruelty upon me; that the Scripture may be fulfilled, and the Eternal Counsels of the Divine Wisdom for the Salvation of Men, fully accomplished.

54. ¶ Then the Soldiers took *Jesus* and led him away, being ordered to carry him to *Caiphas* the High Priest's House, where the Council of the Scribes and Elders were ready assembled to Judge him. And when the Disciples saw that he was Apprehended, and that there was no hopes of delivering him, they disperfed themselves and fled. Only *Peter* followed *Jesus* at a great distance, and went into the High-Priest's Hall after the rest of the Company, to see what the event of this thing would be.

55. Now while the High-Priest with the Council was Trying *Jesus*, it being Winter and very late in the Night, the Servants made a Fire at the other end of the Hall, and sat down about it: And *Peter*, hoping to pass undiscovered, and observe what was done, sat down among them.

56. But a certain Maid-Servant seeing him sit by the Fire, and remembering that she had seen his Face, looked intently upon him; and said, Surely, this Man was one of *Jesus's* Followers.

57. *Peter*, in the utmost Surprise and Consternation at this sudden and very unexpected Challenge, forgot immediately all his former Confidence, and with the greatest Fear and Confusion imaginable, deny'd that he knew *Jesus*, or ever had any thing to do with him.

54. Then took they him, and led him and brought him into the high priests house. And *Peter* followed after off.

55. And when they had kindled a fire in the midst of the hall, and were set down together, *Peter* sat down among them.

56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57. And he denied him, saying, Woman, I know him not.

58. And

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

60 And Peter said, Man I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

58. A while after, another Servant discovering him; said, Certainly you were one of them that followed this *Jesus*: But *Peter*, still overcome with Fear, denyed the second time; saying, I know nothing of him.

59. Again, about an hour or two after, another seeing him, affirmed confidently, That he remembered him to be one of *Jesus's* Disciples; and endeavoured to stir up the Company against him; adding, that his very Speech and Pronunciation discovered him to be a *Galilean*.

60. But *Peter*, more hardened now by his former Denial, and after he had once broke through the Conscience and Obligation of Truth, being so much the more strongly tempted to persist in his Denial and secure his escape; fell into a great Passion, and with Oaths and Imprecations denyed the third time, that ever he knew *Jesus*. And immediately the Cock crew.

61 & 62. Whereupon *Jesus*, standing at that time before the High-Priest at the other end of the Hall, looked back upon *Peter*, reminding him (as it were) of his former vain Confidence, and charging upon him his present shameful Weakness. And *Peter* presently remembered how *Jesus* had lately warned him, That before three a Clock



Clock he would thrice deny him this very Night : And it struck him to the Heart ; and his Conscience reproached him with intolerable Rebukes ; and he went out and wept most bitterly.

63. ¶ In the mean time, *Jesus* standing before the High-Priest to be Tryed ; after many vain and frivolous Accusations, wherewith the *Jews* maliciously attempted to make him appear worthy of Death, he was in a tumultuous manner insulted and abused by the Servants and Common People, as a Person already Condemned ; at the Instigation of the Chief Priests and Scribes and Elders.

64. Particularly, among other Mockeries and Indignities, they Blind-folded him, and smote him on the Face, and scoffingly challenged him ; saying, Now, you that pretend to be a great Prophet, shew your skill, and tell who it is that strikes you.

65. And many other Affronts of this Nature did they put upon him ; Jeering him, Reviling, Buffeting him, Spitting upon him, and treating him with all manner of scornful Rudeness and Cruelty.

66. ¶ Thus the greatest part of the Night was spent in Examining and Mocking *Jesus* : And after a short retirement, the Chief Priests and Scribes and Elders of the *Jews*

63 ¶ And the men that held *Jesus*, mocked him, and smote him.

64 And when they had blind-folded him, they stroke him on the face, and asked him, saying, Prophesie who is it that smote thee ?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people, and the chief priests and scribes came together

ther, and led him  
into their council,

67 Saying, Art  
thou the Christ?  
tell us. And he  
said unto them, If  
I tell you, you will  
not believe.

68 And if I al-  
so ask you, you will  
not answer me, nor  
let me go.

69 Hereafter  
shall the Son of  
man sit on the  
right hand of the  
power of God.

70 Then said  
they all, Art thou  
then the Son of  
God? And he said  
unto them, Ye say  
that I am.

71 And they  
said, What need

met together very early in the  
Morning in a full Council; re-  
solving to find some Pretence or  
other, to put *Jesus* to Death.

67 & 68. Calling him there-  
fore before them again; They ask-  
ed him, Art thou the Messiah, the  
Son of God and King of *Israel*?  
Tell us plainly. *Jesus replied*; If  
I should tell you plainly, ye would  
not believe me; and if I should  
demonstrate it to you by the most  
evident and undeniable Arguments  
in the World, yet would you not  
be convinced nor let me go.

69. Nevertheless, how great and  
invincible soever your present Ob-  
stinacy is; yet in a short time ye  
shall be forced to acknowledge my  
Power in your Destruction; and  
shall see convincing Evidences of  
my Glory and Majesty, in that  
wonderful and amazing Desolati-  
on which I will send upon your  
whole Country; in the quick and  
powerful Progress wherewith my  
Religion shall establish it self  
through the World; and finally  
in my Glorious appearing to judge  
all Mankind.

70. Upon this, the Council  
asked him again, Do you then  
Own and Declare your self to be  
the Messiah? *Jesus answered*; I  
Do.

71. Then they all cried out  
with one consent; Here is mani-  
fest

fest and notorious Blasphemy ; What need we trouble our selves to call any more Witnesses? This whole Assembly are Witnesses, having now with their own Ears heard him speak plain and direct Blasphemy.

we any further witness? for we our selves have heard of his own mouth.

## C H A P. XXIII.

1. **H**AVING thus gained from *Jesus* a Confession of his being the Messiah, the Council thought they had now sufficient Ground to carry him before the *Roman* Governour, with a grievous Accusation of Blasphemy against God, and Sedition against the Emperour; by which means they hoped to procure that he might be Condemned to Die. And accordingly, putting him in Bonds, they brought him before *Pilate*, who was at that time Governour of *Judea*.

2. And they Accused him before the Governour; saying, That he was an Impostor and a Deluder of the People, drawing them away from the Religion of their Ancestours, and Teaching new and strange Doctrines; also that he went about spreading Seditious Principles among the People, and

1 **A**ND the whole multitude of them arose, and led him unto *Pilate*.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king.

3 And



persuading them not to pay the *Roman* Emperour his accustomed Tribute any longer, but to set up Himself to be their King in Opposition to *Cæsar*.

3 And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it.

3. Upon this, *Pilate* asked him, Is it true, what these Men lay to your Charge? Do you indeed pretend to set your self up for King of the *Jews*? *Jesus replied*, 'Tis true indeed, that I am, and that I own my self to be a King; but not in a Seditious sense, of which these Men unjustly and maliciously accuse me: For the Kingdom which I profess to establish, is not a Kingdom of this present World, nor any way tends to cause Disturbance in the Government: But is wholly Spiritual, and consists only in the Obedience of Mens Wills and Affections to the Laws of God.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

4. Then *Pilate* declared to the Chief Priests and Elders, and to all the People: I do not find upon Examination, that this Man has committed any Crime worthy of Death: What Doctrines indeed he may have Taught, contrary to any of your particular Opinions in Religion, I know not; neither is it my Business to enter into such Disputes: But as to the Government, I do not find that he has attempted to raise any Commorion or Disturbance in it.

5. But

5. But the more *Pilate* appeared inclined to acquit him, so much the more vehemently and tumultuously did the *Jews* cry out against him; saying, Nay, but he is a dangerous and Seditious Person; and not only all *Judea*, but even the People of *Galilee* also are Witnesses of his ill Practises: For he has travelled over all the Country, and spread his Doctrine in every place, from the very Borders of *Galilee* to this City.

6. *Pilate*, hearing them mention *Galilee*, examined *Jesus* again, and enquired, If he was originally a *Galilean*?

7. And finding that he did indeed come from thence, and that his usual dwelling and abode was there, he considered that this Cause belonged properly to *Herod's* Cognifance, who was Governour of *Galilee*; and accordingly he sent *Jesus* to *Herod*, being at that time in *Jerusalem* upon account of the Feast.

8. ¶ *Herod*, seeing *Jesus* brought before him, was extremely glad and pleased at this Opportunity of Talking with him and Examining him. For he had long desired to see *Jesus*, because of the many Great and Wonderful Things that had been reported concerning him; and he hoped now both to satisfy his own Curiosity,

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all *Jewry*, beginning from *Galilee* in this place.

6 When *Pilate* heard of *Galilee*, he asked whether the man were a *Galilean*.

7 And as soon as he knew that he belonged unto *Herod's* jurisdiction, he sent him to *Herod*, who himself was also at *Jerusalem* at that time.

8 ¶ And when *Herod* saw *Jesus*, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9. Then

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war took him at night, and mocked him, and arrayed him in gorgeous robe, and sent him again to Pilate.

and divert his whole Court, with seeing some strange Works done by him.

9. To this purpose therefore he put many Questions to *Jesus*, about the Nature of his Works, and his Power of doing Wonders: But *Jesus* knowing his unworthy Disposition and Intention, did not think fit to make use of his Divine Power to satisfy the Vanity and Curiosity of a Wicked Prince.

10. In the mean time, the Chief Priests, and Scribes and Elders of the *Jews*, continued vehemently Accusing him with great Clamour and Importunity; laying the same Crimes to his Charge before *Herod*, that they had done before *Pilate*; and urging that he might be Condemned to Die. To all which Accusations *Jesus* replied nothing in own Defence; neither would He give any Answer to *Herod's* Questions, nor gratify him with working any Miracle in his Presence.

11. Whereupon *Herod*, finding that *Jesus* by no means answered his expectation, and that he did not appear to have any extraordinary Power, or that there was any danger of his attempting to Possess himself of the Kingdom; despised him and insulted over him: And judging him a contem-



ptible, rather than a dangerous Person, he did not think fit to satisfy the Malice of the *Jews* with inflicting any other Punishment upon him, but only suffered his Soldiers to use him with Scorn and Contempt; and putting upon him a Purple Robe in derision and mockery, to abuse him for pretending to be a King, he sent him again to *Pilate*.

12. ¶ And that same Day, *Pilate* and *Herod*, who were Enemies to one another, and had formerly had great Strifes and Emulations about the Extent of their Power and Jurisdiction, were reconciled and became Friends.

13 & 14. ¶ Now when *Pilate* saw that *Herod* had sent back *Jesus* to him, without passing any Sentence upon him, he called together the Chief Priests and Principal of the *Jews* again; and said to them, Ye have brought this Man here before me, as a Seditious Person, a Disturber of the Government, and Seducer of the People: But you see I have Examined him in your own Presence, and cannot find that he is really guilty of the Crimes you lay to his Charge.

15. Nay, *Herod* himself, you see, who is of your own Religion, and understands your Laws and Customs better than I who am a

12 ¶ And the same day *Pilate* and *Herod* were made friends together; for before they were at enmity between themselves.

13 ¶ And *Pilate* late when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverted the people: and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him.

15 No, nor yet *Herod*: for I have sent you to him, and behold nothing worthy of death.

death is done unto him.

16 I will therefore chastise him, and release him.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder was cast into prison)

20 Pilate therefore willing to release Jesus, spake again to them,

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death

Roman, has not been able to make any thing of your Accusation, but has sent the Man back to me.

16 I will therefore, for your Satisfaction, order him to be Whipped; and then release him upon account of the Feast.

17. (For the Jews had a Custom, that at the Feast of the Passover, the Governour always set free one of the Prisoners, whom the People should chuse.)

18 & 19. But the People, at the Instigation of the Chief Priests and Scribes, cryed out with one consent, That they would not have Jesus Released, but one Barabbas, a Notorious Malefactor then in Prison for having been at the Head of a great Riot, wherein he had also committed Murder.

20. Pilate, seeing their great Iniquity and Malice against Jesus, spake again in his behalf, and endeavoured to convince the People and persuade them to be content with inflicting a less than Capital Punishment upon Him.

21. But they cryed out with so much the greater Rage and Madness; Away with him, Crucify him, Crucify him.

22. Pilate, not willing to yield to so shameful a piece of Injustice; replied again the third time; Why, what Capital Crime have ye convicted him of? I do not see that

in him: I will  
therefore chastise  
him, and let him  
go.

23 And they  
were instant with  
loud voices, re-  
quiring that he  
might be crucified;  
and the voices of  
them, and of the  
chief Priests pre-  
vailed.

24 And Pilate gave sentence that it should be as they required.

25 And he  
healed unto them  
him that for se-  
tion and murder  
was cast into pri-  
son, whom they  
had desired; he  
he delivered them  
to their will.

26 And as the  
ed him away, the

27  
follow  
great  
people  
men,  
bewail  
menter

28  
turning  
said, D  
Jerusale  
not for  
weep  
selves,  
your ch



laid hold upon one  
Simon a Cyrenian,  
coming out of the  
country, and on  
him they laid the  
cross, that he might  
bear it after Jesus.

ing to their Desire, and delivered  
into their Power; they, toge-  
ther with the Governour's Soldiers,  
Derided and Mocked him, and a-  
bused him with all manner of In-  
dignities: And when they were  
weary with so doing, they led him  
out to be Crucified, carrying his  
Cross upon his Shoulder; which  
when, being tired, he was no long-  
er able to do, they compelled one  
*Simon of Cyrene*, whom they acci-  
dentally met upon the Road, to  
take the Cross and carry it after  
him.

27 ¶ And there  
followed him a  
great company of  
people, and of wo-  
men, which also  
bewailed and la-  
mented him.

27. ¶ And as they were going,  
a great Company of People out of  
the City followed them, to see  
the Crucifixion: And among the  
rest, several Women, Relations or  
Acquaintance of *Jesus* and his  
Disciples; who Wept as they  
went, and lamented very disconsol-  
ately, to see *Jesus* perish (as they  
thought) by so untimely and mi-  
serable an End.

28 But *Jesus*  
turning unto them,  
said, Daughters of  
*Jerusalem*, weep  
not for me, but  
weep for your  
selves, and for  
your children.

28. But *Jesus* looking back  
upon them; said, Daughters of *Je-  
rusalem*, Weep not for me: My  
Death is not, as ye suppose, a  
Misfortune or Calamity fallen up-  
on me; but a thing which I fore-  
knew, and which I freely and  
willingly submit to, in Obedience  
to the Will of *God*, and for the  
Benefit and Salvation of *Men*: But  
Weep rather for *your selves* and  
for

for your Families, because of the dreadful Judgments which God will shortly inflict upon this City and Nation, and wherein your Friends and Relations will be involved.

29 & 30. For verily, so great and terrible will be the Afflictions and Calamities that shall fall upon this People when God comes to Execute his just Vengeance upon them for their Sins; which will be very speedily; that wicked Men in the utmost Distress and Anguish of Despair, shall wish they had never been Born, or that they had quickly perished by some untimely Death: They shall Bless and Envy the Condition of those, who were cut off in the beginning of their Years; and count themselves doubly Happy, if they might by some Accident be removed out of this Wretched and Miserable Life, and prevented from seeing and feeling the extreme Effects of the Divine Displeasure.

31. Dreadful, I say, and terrible beyond all Expression will be the Misery and Desolation which the Final Wrath of God will bring upon this People. For if the Infinite Wisdom of Providence, in a Dispensation of Mercy, and with the greatest Purposes of Love and Favour, permits sometimes an Innocent Person to fall under such

29 For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry,

great Sufferings, as ye now see come upon *me*; How Dreadful do you think, must be the Effects of the Wrath of a Provoked and Angry God, when He comes to Execute his last Vengeance upon an Impenitent and Incurrible Nation?

32 And there were also two other malefactors led with him to be put to death.

32. ¶ Thus *Jesus* was led to his Crucifixion: And two other Condemned Men, who were Convicted for a Robbery, and at that time to be Executed, were also carryed with him; that being joyned in Company with the greatest and most odious Malefactors, he might the more easily be judged by the Unthinking Multitude to be guilty of equally great, and notorious Crimes.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then said *Jesus*, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

33. And when they came to the Place, which from Malefactors being usually Executed there, was called, *The place of a Scull*, they Crucified *Jesus* with the Robbers; putting *Him* in the midst, and the Malefactors on each side one.

34. ¶ Then *Jesus*, to give an eminent Instance in the last Act of his Life, of his Pity and Clemency towards sinful and deluded Men; and to give his Disciples a memorable Example of Patience and readiness to Forgive even their greatest Enemies; Prayed for his Crucifiers; saying, *Father, forgive them; for they know not what they do.*



35. Now as the Soldiers Nailed him to the Cross, they stripped him: And some of his Cloaths they divided amongst them, and for the rest they cast Lots, according to the Prophecy, *Psal. 22. 8.* And the People that were Spectators, Mocked and Derided him. The Chief Priests also and Elders of the *Jews*, when they saw him actually Crucified, thinking themselves now secure of him, Triumphed and Reproached him; saying, He that pretended to do mighty Wonders for the delivering *other Men* from Diseases and Death; if he be not an Impostor, and if his Power of Working Miracles *for the Benefit of others* was real, let him now make use of it in his *own Case*, and work a Miracle for the delivering Himself from Death; If he be indeed, as he pretended, the Son of God; let him now make an undeniable Proof of his Power, and come down from the Cross. *This they said, not that they sincerely desired any Proof, or that their Incurable Malice would have yielded to any Conviction; but they spake only in an insulting manner, because they thought it impossible for him after this to escape out of their Hands.*

36 & 37. Moreover the Soldiers Mocked and Abused him,

35 And the people stood beholding: and the rulers also with them derided him, saying, He saved others; let him save himself if he be Christ the chosen of God,

36 And the soulders also mocked

ed him, coming to him, and offering him vinegar,

37 And saying, if thou be the king of the Jews, save thy self.

38 And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors, which were hanged, railed on him, saying, if thou be Christ, save thy self and us.

40 But the other answering, rebuked him, saying,

offering him \* Vinegar to drink, and joyning with the Jews in reproaching him for pretending to be the Messiah, and scoffingly challenging him to exert his Princely Power in the time of Necessity, and deliver himself out of their Hands.

38. And to expose him the more effectually, they caused likewise the following Inscription to be put over his Head: JESUS KING OF THE JEWS: And this both in Hebrew, Greek and Latin; that all that passed by, whether Jews or Strangers, might know who he was, and the pretended Crime for which he was Crucified.

39. ¶ One of the Robbers also that were Crucified with him, being a Man of a desperate and incorrigible Temper, not duly sensible of the greatness of his own Crimes, nor considering the Tokens which Jesus gave in his whole Behaviour, of his being an Innocent and Holy Person; said to him in a discontented and fullen manner; *If you be the Messiah, why do you not rescue your self and us?*

40. But the other, being of a meek and penitent Disposition, truly sensible of the greatness of

\* The prophecy, Psal. 69. 21. Shows that this was not done, as some think, to relieve Jesus, but to abuse him.

his own Crime, and of the Justice of his Punishment; and observing at the same time the extraordinary Marks, which appeared in this whole Transaction, of *Jesus's* being a very Great and Good Man; so that he became fully convinced in his own Mind, That *Jesus* was indeed the expected Messiah; he rebuked his Companion, saying, How can you be so Profane and Impious, void of the Fear of God, and so desperately insensible of your own Condition, as to insult over a Dying Person, at the same time that you your self are actually in the same Condemnation?

41. Especially, when what we suffer, is only the just Punishment of our Crimes, and no more than we deserve: But *this Man* does not appear guilty of any Fault at all.

42. Then directing himself to *Jesus*; he said, Lord, \* I believe you to be the Messiah, and that after all your Sufferings God will

Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto *Jesus*, Lord, remember me when thou comest

\* 'Tis probable from the Admonition mentioned in the two foregoing verses, that this Robber had been brought to serious consideration and true Repentance some time before he came to Execution; and that having formerly heard of *Christ*, and comparing what he now saw, with what he had before heard concerning him, he was convinced of his being the true Messiah. But However that be, and whether he was a Penitent before his coming to Execution, or not; 'tis certain his believing in *Christ* at this first opportunity, bears no Similitude to the late Repentance of Christians, who have believed and disobeyed him all their lives.

into



into thy kingdom.

exalt you to great Glory and Power; I beseech you, when you come to be established in your Kingdom, remember me with thoughts of Mercy and Compassion.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

43. *Jesus* replied; Verily, I tell you, This Day thou shalt be with me in the \* State of Happy Souls departed.

44 And it was about the sixth hour, and there was a darkness over all the earth untill the ninth hour.

44. Now it was about nine a Clock in the Morning, when they Crucified *Jesus*: And at Noon the Sun was miraculously obscured, so that it was dark all over the Land till three a clock in the Afternoon.

45 And the sun was darkened, and the vail of the temple was rent in the mids.

45 & 46. And about three a clock, *Jesus* cryed with a loud Voice; saying, *Father, into thy Hands I commend my Spirit*; and Dyed. Whereupon immediately, besides the Darkness, there appeared several other miraculous Signs of the approaching Dissolution of the *Jewish* State: Particularly, the Veil in the Temple, which parted the Sanctuary from the Holy of Holies was rent in two; signifying the Alteration which God was about to make in the Institution of Religion, and the changing of the *Jewish* Ceremonies.

46 ¶ And when *Jesus* had cried with a loud voice, he said, Father into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man

47. There was also an Earthquake at the Place where *Jesus* was Crucified: Which, with the Darkness, and other Prodigies that happened at the same time

time, together with the manner of *Jesus's* Behaviour during the time of his Crucifixion, and at the Point of Death; made the Roman Captain himself, who was set with his Soldiers to watch him, acknowledge and confess to the Glory of God, That verily this was an Innocent Person, if not more than an ordinary Man.

48. All the People also, that came out of Curiosity to see the Crucifixion; when they observed *Jesus's* Behaviour, and beheld the Wonders that attended his Death; struck with a sudden Apprehension of *His* Innocence and *their own* Guilt in rashly approving and yielding to his Condemnation, shook their Heads, and smote with their Hands upon their Breasts, and returned.

49. Moreover, several of *Jesus's* Disciples, Relations, and Acquaintance; and the Women that came with him out of *Galilee*, and had attended him in all his Labours and Travels during his Ministry; stood at a distance looking on, and were Eye-witnesses of all these Things.

50, 51 & 52. ¶ Thus *Jesus* Died in such a manner, as to fulfil exactly all the Prophecies that related to his Sufferings; with such Circumstances, as abundantly evidenced his Innocence and wil-

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from *Galilee*, stood afar off beholding these things.

50 ¶ And behold, there was a man named Joseph, a counsellor, and he was a good man and a just:

51 (The same had

had not consented to the counsel and deed of them) he was of Arimathea, a city of the Jews (who also himself waited for the kingdom of God)

52 This man went unto Pilate, and begged the body of Jesus.

ling Submission to the Will of God; and in the presence of *such and so many Witnesses*, as gave sufficient Attestation to the Truth and Certainty of all the Wonders that attended his Sufferings. And now in the Evening, as soon as it was known that *Jesus* was Dead, one *Joseph of Arimathea*, a pious and good Man, one of considerable Quality and Estate, who was not concerned in the *Jews* Proceedings against *Jesus*, nor consenting to them, but on the contrary, expected at this time the appearing of the Messiah, and secretly in his Heart believed that *Jesus* was He; this Man, I say, went to *Pilate*, and desired that he might take away the Body of *Jesus* and bury it: Which *Pilate* readily gave him leave to do.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man be-

53. Then taking down the Body, he wrapped it in a clean linnen Cloth, and laid it in a new Sepulchre, hewn out of a Rock, wherein no body had ever yet been laid: expressing hereby as much \* Ho-

\* Probably *Joseph* did this, not that he expected *Jesus* should presently rise again. For the Apostles themselves, to whom it had been expressly foretold more than Once, yet did not at this time so much believe or hope for that, as they only barely remembered that *Jesus* had mentioned such a thing, and were afterward confirmed in their Beliefe by the remembrance of that prediction, when the thing was actually accomplished. But *Joseph* testified his respect to *Jesus*, whom he believed to be a Holy and good Man; and possibly he might still have some such hopes of *Jesus*'s being raised to a future kingdom, though he knew not how or when, as the penitent thief seems to have had, v. 42.

four



hour to *Jesus*, as he could at that time be permitted to do; and preserving his Body from the publick Ignominy of being cast out among the executed Malefactors.

† Answer-  
ing to our  
Friday.

54. Now it was the † Preparation, that is, the Day before the Sabbath, when *Joseph* laid the Body of *Jesus* in the Sepulchre.

55. And the Women of *Galilee*, who had stood, as I said, at a distance, seeing the Crucifixion; followed the Body of their Lord when it was taken away, and observed where *Joseph* laid it.

56. After which, they went home and prepared Spices and Ointments that same Night; and rested the next Day, because it was the Sabbath, according as the Law appointed; designing to go early the Morning after and Embalm the Body of *Jesus*.

fore was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also which came with him from *Galilee*, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

## CHAP. XXIV.

1. NOW on the Morning after the Sabbath, the Women before mentioned went to the Sepulchre very early, with their Spices and sweet Odours, to Embalm the Body of *Jesus*; and some other Women also, that had believed on *Jesus*, went with them.

1 NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2 And

2 And they found the stone rolled away from the Sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

2. And when they came at the place, they found, to their great Surprise, the large Stone where with the Mouth of the Sepulchre had been stopped, rolled away.

3. Drawing near therefore, and looking in, they perceived that the Body of *Jesus* was gone.

4. Whereupon when they were in great confusion, not knowing what was become of the Body, and being full of Fears and Doubts, suddenly there appeared to them an Angel, \* first without the Sepulchre, and presently after going in and sitting with another Angel by the place where the Body had lain. And the Angels appeared clothed with white and shining Garments.

5. At which wonderful Sight, the Womens Fear being rather increased than abated, they bowed themselves with their Faces to the very Ground, in great Surprise and Admiration: And one of the Angels said to them, Why search ye here, at the Sepulchre of the Dead, after a Person that is alive?

\* Thus the words of St. *Luke* are a contracted account of what St. *Matthew* relates more largely, c. 28. 2. Though otherwise, if from this passage and *John* 20. 11. it may seem more probable that the Angels appeared to the Women, only within the Sepulchre; then St. *Matthew's* words c. 28. v. 2. may also be understood in that sense, to signify that the Angel appeared sitting upon the stone, to the Watchmen only; and that the Women did not see him there, but only in the Sepulchre presently after.

6 & 7. For *Jesus*, whom ye seek, is not here, Dead as ye expect, but is risen again! Do you not remember how he told his Disciples, while he was yet in *Galilee*, That he must indeed be delivered into the Hands of wicked Men, and be put to Death by them; but that on the third Day He would rise again from the Dead?

8. Then the Women called to mind, how they had heard the Apostles Debate among themselves about *Jesus's* foretelling to them his Resurrection on the third Day.

9. And returning from the Sepulchre in a mix'd Transport of Joy and Fear, scarce knowing whether they should believe what the Angel had told them, or whether they were not deceived and the Body taken away; they ran to tell the Apostles and other Disciples what had happened to them.

10. The Names of the Women that saw this Vision, and told the Apostles of it, were these; *Mary Magdalene*, and *Joanna*, and another *Mary*, which was the Mother of *James*; with some others.

11. But their Relation seemed to the Apostles an unaccountable Story. For the Resurrection was in it self so strange a Thing, and the Minds of the Disciples were so sunk with Sorrow, and preju-

6 He is not here, but is risen: remember how he spake unto you when he was yet in *Galilee*,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was *Mary Magdalene*, and *Joanna*, and *Mary the mother of James*, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then

12 Peter  
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diced with the disappointments they had met with, that though *Jesus* had expressly foretold them He would rise again, yet they hardly hoped for it; neither could they believe the Women, when they acquainted them with the Intimations they had received of it.

12 Then arose Peter, and ran unto the Sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

12. However *Peter*, to satisfy himself, ran together with *John*, to the Sepulchre, and looking in, he saw the linen Clothes in which the Body of *Jesus* had been wrapped, lying by themselves without the Body, and folded up in such a manner, as discovered plainly, that the Body had not been secretly stolen or hurried away in haste; but that all that was done, had been done with Care and Order. And he returned home with great Admiration, considering and comparing in his own Mind what he had seen, with what the Women had before told him. And he began to believe that *Jesus* was indeed risen.

13 ¶ And behold, two of them went that same Day to a Village called Emmaus, which was from Jerusalem, about threescore furlongs.

13. ¶ After this, two other Disciples were walking the same Day to a Village, a few Miles distance from *Jerusalem*, called *Emmaus*.

14 And they talked together of

14 & 15. And as they were going upon the Road, Talking one with another, and Debating about the Things that had lately hap-

happened amongst them; concerning the Life and Doctrine, the Sufferings and Death of *Jesus*; and about the Report that began to be spread among the Disciples, of his being risen again *That Morning*; *Jesus* himself \* overtook them, and walked along with them.

\* See note  
no ver. 18.

16. And he appeared to them as a Stranger, so that they did not know him, nor in the least suspect it was He.

17. And He enter'd into Discourse with them, and enquired, What it was they were Talking about, and why they looked sorrowful and troubled, as if they had met with some great Disappointment, or heard some very bad News.

18. One of them, whose Name was *Cleophas*, replied; Is it possible you can be such a Stranger to the Affairs of the World, as to have been † at *Jerusalem*, and not have heard the strange Things that have happened there within these few Days so publicly and notoriously, that they are known to every Body, and are the common Talk of the whole City?

19. *Jesus* said, What Things? *Cleophas* replied; Why, concern-

all these things which had happened.

15 And it came to pass, that while they communed together, and reasoned, *Jesus* himself drew near and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and yet are sad?

18 And the one of them, whose name was *Cleopas*, answering, said unto him, Art thou only a stranger to *Jerusalem*, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What

† For from *Jerusalem* *Jesus* seemed to come, overtaking them on the road from thence to *Emmaus*.

things? And he said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were done,

22 Yea, and certain women also of our company made us astonished; which were early at the Sepulchre:

23 And when they found not his body, they came saying, that they had also seen a vision of angels, which said that he was alive.

ing *Jesus* of Nazareth, who appeared as a great Prophet or Teacher sent from God, and gained a mighty Fame and Veneration among the People, by the Excellency of his Doctrine, and by the Number, Benefit and Greatness of his Miracles.

20. Whom therefore our Chief Priests and Elders Envyng, as one that lessened their Authority over the People, Apprehended him, and found means to get him put to Death.

21. But *We* expected that He would have proved the *Messiah*, our Deliverer: And this Hope we kept up a long time, being loath to Despair utterly, even when we saw him put to Death: But now it is three Days since these Things were done, and we cannot tell what to think of it.

22 & 23. Yet this Morning a Thing happened, which surprizes us extremely, and we are very solicitous about the Event. Some Women, who had entertained the same Hopes and Expectations as we, going about Sun-rise to pay their last Respect to *Jesus* by Embalming his Body, came back in a Fright, and told us that they had been at the Sepulchre, but were disappointed and found not the Body: And to increase the Surprize, they added, that they



had seen a Vision of Angels, which told them, That *Jesus* was alive, being risen from the Dead.

\* Peter  
and John.

24. This Story at first seemed to us altogether vain and incredible: But immediately after \* two of our own Company went to the Sepulchre themselves, and found every thing exactly as the Women had reported: Only they saw not the Angels, neither heard any thing of the Body: So that we are yet in great Doubt and Perplexity about this Matter.

25. Hereupon *Jesus*, still seeming to them as a Stranger, replied; How foolishly Doubtful now, and Suspicious you are, and hard to believe the very Things which of all others the Prophets have most unanimously and most fully Practised!

26. For is it not most clearly and most expressly foretold in all the Prophetick Writings from the beginning to the end, That it was appointed for the *Messiah* to suffer in this manner; and that through much Indignity, Reproach and Contempt, from the Malice, and Perverseness of Men; and at last, by undergoing an Ignominious and Cruel Death, he should be exalted to a Glorious and Eternal Kingdom.

27. And having thus said, He began at the Writings of *Moses*,

24. And certain of them which were with us, went to the Sepulchre, and found it even so as the women had said; but they saw not,

25. Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken.

26. Ought not Christ to have suffered these things, and to enter into his glory?

27. And beginning at *Moses*, and

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all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

and explained to them in order all the principal Passages, both in those Books and in the Writings of the other Prophets, which contained either Types or Predictions, of his own Actions, Sufferings, Death, or Glorification.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them,

28 & 29. And this He did with such a surprizing Plainness, Clearness, and Strength; that the two Disciples, not yet suspecting who He was, were now as much amazed to find a Stranger have such an exact and perfect Knowledge of all that *Jesus* Did and Suffered, as they at first wondered at his seeming to have been wholly ignorant of these Things; And they were astonished to hear Him Interpret and apply the Scripture to their present purpose, with such Readiness and Convincing Clearness of Argument, as carryed with it a strange and unusual Authority and Efficacy. When therefore they came at the Village whither they were going, and *Jesus* seemed as if He would have passed on and Travelled further; they, desirous of his Company, earnestly urged and pressed him to tarry with them that Night, because it was late: And He went in, with them.

30 And it came to pass, as he sat at meat with them,

30. And when they were set down to Supper, He took Bread, and gave Thanks to God, and

brake it, and gave it to them; according to his usual Custom, while He yet Conversed with them constantly upon Earth, before his Death.

31. Whereupon, looking more earnestly, and intently upon Him, they perceived that it was *Jesus*, And immediately He disappeared, so that they saw him no more at that time.

32. Then they said one to another, How slow and stupid were we before, not to know him upon the Road, while He Explained to us the Scriptures; when besides the Affability of his Discourse, and the Strength and Clearness of his Arguments, we found moreover such an Authority in what He said, and such a powerful Efficacy attending his Words, and striking our Hearts and Affections, as we could not but have known, if we had not been very Dull, to have been the very same that used to accompany his Teaching and was peculiar to it.

33 & 34. And they went back to *Jerusalem*, that same Night, and found the Apostles with several other Disciples gathered together, Discourfing about *Jesus's* Resurrection, and how he had appeared first to the Women, and afterwards to \* *Peter*.

\* 1 Cor  
15. 5.

he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scripture?

33 And they rose up the same hour, and returned to *Jerusalem*, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and had appeared to *Simon*.

35 And



35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I my self: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

35. In the Belief of all which these two Disciples further confirmed them, by relating this Story; telling them at large, both how *Jesus* had appeared to them upon the Road, and how they first discovered who He was, at his breaking of Bread.

36. ¶ And while they were Talking about these Things, the place being private and the Doors shut for fear of the *Jews*; suddenly *Jesus* himself appeared, standing in the midst of them, and Saluted them with his usual Words of Familiarity and Kindness.

37. But the Disciples, terrified at the *suddenness* of his Appearance, and not recollecting immediately what they had heard concerning his Resurrection, nor considering the Greatness of his Divine Power; were in a great Confusion, and cryed out, imagining that they had seen a Spirit.

38. But *Jesus* spake to them; saying, Why are in this Fright and Confusion? And why are your Minds full of groundless Fears and Perplexities?

39 & 40. And holding out to them his Hands and his Feet, that they might see and feel the prints of the Nails wherewith he was fastened to the Cross, he said, Behold my Hands and my Feet; see and feel, and be Convinced that it is I my self,

self, really risen from the Dead, not with an *apparent*, but with a *true* Body, even the very same that was Crucified: For a Spirit or Phantasm has not Flesh and Bones, real and substantial, that can be seen and felt, as you see me have.

41. Then, while they hardly yet believed for Joy and Wonder, He to give them still fuller Conviction of his being *really* risen from the Dead, and that He had a *true and real* Body, asked for somewhat to eat.

42 & 43. And they gave him a piece of a broiled Fish, and of a Honey-comb; and he took it, and did eat in their presence.

44. ¶ After which, *Jesus* appeared to them again frequently during the Forty Days before his Ascension; giving them full Instructions to Preach the Gospel and Establish His Church in the World; Explaining to them the Nature of the Gospel Dispensation; shewing them the End and Design of his Sufferings, Death, and Resurrection; and causing them to recollect and consider, how these were the very Things, which He had formerly told them, while He yet dwelt with them upon Earth, that they were Prædicted in the Law and in the Prophets and in the Psalms concerning himself.

40. And when he had thus spoken, he shewed them his hands and his feet.

41. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat?

42. And they gave him a piece of a broiled fish, and of an honey-comb.

43. And he took it, and did eat before them.

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me.

45. ¶ Then

45 Then opened he their understanding, that they might understand the Scriptures,

45. And He caused them to understand the Scripture, recalling Things to their Memories, removing their Prejudices, clearing their Doubts, and assisting their Understandings with the Divine Influence of his Holy Spirit.

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

46 & 47. And he shewed them plainly out of the Writings of the Prophets, how it was necessary for Christ thus to suffer, and to rise again from the Dead; and that by this means was to be established a New and Gracious Covenant of Repentance and Forgiveness of Sins, which should be Preached in his Name, first to the *Jews*, and afterward to the *Gentiles* in all the Nations of the World.

48. And you my Apostles and Disciples, said He, are Witnesses, That all the Things which were so foretold concerning the Messiah, have been actually and exactly accomplished in me: And this ye shall Preach with great Success in the World, Converting Men every where to a sincere Profession of Faith in my Name, and Obedience to my Commands.

49 ¶ And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, untill ye be endued with power from on high.

49. ¶ Only before you begin this Great Work, continue in *Jerusalem* a few Days, till ye receive the plentiful and miraculous Effusion of the Holy Spirit, which I will send you, according to my \* Fathers Promise, in order to qualify

\* Joel 2. 28.



lify you with great and extraordinary Gifts for such an extraordinary Undertaking.

50. ¶ Having thus given his Disciples all necessary Instructions for their Ministry, *Jesus* led them out to a part of the Mount of *Olives* near *Bethany*; and there He laid his Hands upon them, and Blessed them.

51. Which as soon as He had done, He was taken from them, and ascended up into Heaven visibly before their Eyes.

52. And they acknowledged and were Witnesses of his Divine Power and Glory; and they Worshiped Him, as Lord of all Things in Heaven and Earth; and returned to *Jerusalem* with exceeding great Joy.

53. And they attended the Service of God in the Temple constantly, Praising and Blessing God for this wonderful Manifestation of his Infinite Wisdom and Goodness in the Redemption of Mankind by Christ, and waiting for the Promise which our Lord had given them of the extraordinary Mission of the Holy Ghost.

50 ¶ And he led them out as far as to *Bethany*: and he lift up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshiped him, and returned to *Jerusalem* with great joy:

53 And were continually in the temple, praising and blessing God, Amen.

FINIS.

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